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CHRONICLE

Washington Withholds Recognition.—A circular note sent simultaneously to all the powers by Provisional President Braga, announcing that he has been proclaimed President of Portugal, that the revolution has been successful and that he has appointed a Cabinet, was received by the State Department at Washington on Oct. 7. The United States has not replied to the note. The State Department will not commit itself to a recognition of the new republic until proof of its stability is forthcoming. There are evidences of censorship in the news given out from Portugal, according to officials in Washington, who suggest that it is too early yet to judge accurately the status of the Government from the partisan pronouncements of the Braga régime.

U. S. Supreme Court Changes.—Associate Justice William H. Moody, of the United States Supreme Court, tendered his resignation to President Taft, to take effect on November 20. The President wrote accepting the resignation and expressing high regard for the retiring justice and regret that serious illness had made his resignation necessary. In retirement Mr. Moody will receive the full pay of an active member of the court, \$12,000 a year. His successor, it is said, will not be announced until some time late in November.

Simple ceremonies in the audience room of the executive chamber at Albany marked the retirement of Governor Charles E. Hughes, of New York, and the inauguration of Lieutenant Governor White as his successor

until January 1 next. Mr. Justice Hughes assumed the duties of his office, October 10.

No Bridge Across the Hudson.—For years many New Yorkers have dreamed of a bridge across the Hudson River which would connect the city with the Jersey shore. It looks now as though that dream would never be realized. The Hudson River Commission has been long actively at work on the plans for a bridge. For a while Fifty-ninth street was considered a possible point from which the bridge could be started on the New York side, but it was given up on account of the cost of the land that would be needed for the Manhattan approach. Dr. George F. Kunz, of the New York Academy of Science, in a recent address to the geological section of that society made known for the first time the adverse report of the engineers who were asked to examine the other sites proposed. From Storm King, near West Point to the lower end of Manhattan Island there is no bed rock in the river accessible for the support of bridge piers. A support in the middle of the stream or one about a third of the distance from each shore is absolutely necessary to hold up a bridge, because at no point is the stream less than 3,900 feet across, which is too wide for a single span. Borings were made particularly off One Hundred and Seventy-ninth and One Hundred and Ninth streets; the two points considered best adapted for the Manhattan approach to the bridge. Fifteen hundred feet from shore at the uptown location and at a depth of 170 feet nothing but silt and mud was found. Rock was reached at 67 feet off the Jersey shore. Practically the same con-

ditions were found to exist further down the stream. After all its proud boasts there are a few simple things which science admits it cannot do.

Railway Safety Appliances.—Definite standards of safety appliances to be attached to railway cars and locomotives have at last been agreed upon after nearly a third of a century of effort. The proposed changes in equipment will cost the railroads about \$50,000,000. The agreement was reached by a committee appointed recently by the Interstate Commerce Commission. It consisted of fifteen representatives equally chosen from the operating departments of railroads, safety appliance inspectors and railroad operatives. The Interstate Commerce Commission had been given six months in which to frame and make effective suitable standards of safety appliances. The order of the commission goes into effect at once. The agreement reached will apply naturally to new equipment only, but the commission from time to time will determine what the standards shall be on the present equipment.

Trouble in Peru.—The protocol signed by the Peruvian representative, Señor Felipe Pardo, and Secretary of State Knox, relative to an arrangement of the boundary dispute between Peru and Ecuador has caused an outburst of popular resentment that may result in declaring the Peruvian presidency vacant. Louis Ulloa, an influential publicist, has published in Lima an inflammatory article in which he asserts that as the United States is intent upon obtaining from Ecuador the cession of the Galápagos Islands, which are of great strategic importance in relation to Panama, the decision will surely be given against Peru. The general opinion at Lima is that the Peruvian Congress will oust the President and make other arrangements to settle the boundary dispute.

Canada.—The feeling against reciprocity with the United States is growing even among Liberals. It is stated that whatever negotiations are undertaken will refer principally to natural products, and that the inclusion in them of agricultural implements, of which the free admission is the chief demand of the western farmers, is only probable.—The opening of a trade route to Europe through Hudson Bay, is the subject of much discussion. Some maintain that there is no certainty that Hudson Straits are open to safe navigation every year, and that even though they be so, the season is so short as to make the scheme impracticable. Others reply that navigation is open and safe for nearly four months, and instance Archangel as a port that for centuries has carried on a profitable trade under similar conditions. Their opponents deny the justice of the comparison. Archangel has the material of its trade close at hand, while a port on Hudson Bay must be connected with the sources of its material by railway a thousand miles in length.—An official of the British Columbian Department of Mines has given a report on Bitter Creek. He says that he was

shown some good specimens, but he denies absolutely not only the sensational stories which caused such excitement in Great Britain during last spring, but also the proved existence of gold in any quantities, either in placers or in lodes.—Lieutenant-Governor Fraser of Nova Scotia is dead. He is said to have been, first of all, a Canadian, loving equally English, Scotch, Irish, French and Acadian, and loved by all. Lieutenant-Governor Belaya of Alberta has been reappointed for another term of five years. Mr. George W. Brown of Regina has been appointed to succeed Lieutenant-Governor Forget.

Great Britain.—The opinion seems to be general that the conference over the reform of the House of Lords will turn out a failure, and that there will be a general election next January.—Lord Charles Beresford has written an open letter to the Prime Minister on the naval program, pointing out that it is insufficient in view of that of the triple alliance. He demands more ships of the highest class and suggests a loan for the purpose of paying for them.—The question of payment of members of parliament is being discussed, and may probably play a considerable part in the next election. The Unionists are generally opposed to it; but some who wish to see Unionists workingmen returned, favor it. On the other hand, the Liberals are also by no means of one mind in the matter.—The annual Anglican Church Congress met at Cambridge. The Archbishop of York stated that the national Church had before it the task of educating its members; "for to the majority of Churchmen the conception of their Church as a great spiritual society with its own faith to teach; its own witness to give, its own moral law to uphold, had scarcely yet appeared in the horizon." There was a time when every Englishman thus apprehended the Church. The idea was lost at the Reformation. An admission more damaging to the fantastic theory of continuity could hardly be made.—Dr. Maclagan, for many years Archbishop of York, who resigned his see last year, is dead. He was one of those prelates, who, having been Presbyterians, are a cause of much anxiety to many Anglicans on account of the doubtfulness of their baptism.

Ireland.—The report on Irish trade for 1909, by the Department of Agriculture, shows a remarkable increase in exports over any previous year for which statistics are available, especially in manufactured goods, such as woolens, linen, cotton, yarn, leather, etc., which rose from \$110,000,000 in 1908, to \$150,000,000 in 1909. The total exports show an increase from \$290,000,000 in 1908, to \$408,000,000 in 1909. There is a large decline in whiskey exports, while porter shows a corresponding increase. The improvement was coincident with the arrest of decline in population for the first time in half a century and with a large increase of acreage under tillage.—The Ventry estate of over 100,000 acres in the most congested district in Kerry has been purchased by the Con-

gested Districts Board and sold to the tenantry at reasonable terms. The successful issue of the negotiations, due to the ability and energy of Mr. Thos. O'Donnell, M.P., has brought peace to a district which has been long the scene of much suffering and consequent disturbance. The acquisition of proprietorship is not confined to agricultural tenants. Several towns in various parts of Ireland have been recently sold to the tenants, and negotiations are proceeding for the transfer of others to the occupiers.—The agitation in England for the payment of members of parliament, supported by prominent Unionists, is followed with interest in Ireland. The Dublin *Independent* favors it on the ground that it would relieve the Irish Party of the necessity of appealing for financial support outside of Ireland, would improve the standard of representation by attracting able men who cannot now afford the expense and will not accept private compensation, and would raise the tone of the Party by making members responsible to their constituents and not to a paymaster. The same paper calculates from the financial returns for the half year that Ireland's increase of taxation in 1910 will be \$8,100,000, instead of \$3,000,000, as estimated by Lloyd George.—In response to a cablegram from Mr. M. J. Ryan, announcing that the Buffalo Convention of the Irish National League had subscribed \$151,000 to the Irish cause, Bishop O'Donnell, of Raphoe, cabled his satisfaction, saying that the generosity of Irish-America "ensures the union and discipline in the ranks that are the condition of freedom."—The Dublin Corporation, a predominantly Nationalist and Catholic body, has conferred the freedom of the city, by unanimous vote, on the distinguished Dublin physician, Sir Charles Cameron, a Protestant and Unionist, for his great services to civic health and sanitation. On the same day a prominent Protestant church dignitary had inveighed against the narrow partisanship of the Dublin Aldermen.—Mr. Fionan McCullum, delegate of the Gaelic League to the United States, has left Ireland bearing strong recommendations from Dr. Douglas Hyde. He will be joined by Rev. M. O'Flanagan, the other delegate, towards the end of the month.

France.—When there was question of an income-tax a few years ago, the men who make the laws decreed that the \$3,000 which each deputy draws is not a "salary" but an "indemnity" and consequently cannot be taxed. But they were not so cunning as they imagined. An "indemnity" is liable to seizure for debt whereas only one-fifth of a salary can be attached. So that the provident legislators who voted to increase their own "salary" or "indemnity" have no protection in case they run into debt. Thus has iniquity o'erleaped itself.—One of the public anxieties in France at the present time is where the people can find meat to eat. The export of as small a number as 10,000 cattle would send the prices soaring, and that added to the already

high cost of other necessities of life would cause considerable suffering.—The "appeasement" promised by Briand is generally recognized as containing no promise of concession to Catholics. Indeed it has been continually repeated by the supporters of the Prime Minister that there is to be absolutely no recession from the line of aggressive policy which the Government has hitherto pursued. Even Paul Deschanel, on whom Catholics at one time built such hopes, says that "when we talk of administering the Government for the advantage of every one, that does not mean that we are going to hand the Republic over to our enemies," namely, the Catholics.—The question of First Communion is causing no end of trouble in France. Mgr. Chapon, the Bishop of Nice, for example, writes to Cardinal Coullié, of Lyons, regretting bitterly the anticipation of the time at which children formerly made their First Communion. He fancies he perceives all sorts of disasters as a result of the Papal decree.—A short time ago some representatives from Paris were entertained at a banquet in Brussels by the Bourgemestre Max who is said to be a Freemason. The Belgians have the reputation of being hospitable, but possibly under the influence of the generous wines, Max recalled with effusiveness that the historic destinies of France and Belgium were often identical, that Belgium and France had the same language, and also a common religion, the religion of progress. These assertions have very properly evoked the wrath of the *Bien Public* of Ghent, which recalls the fact that French domination brought nothing but disaster to Belgium, that their language is not common, for the largest and best part of Belgium is Flemish and not French; and, finally, that the religion of Belgium is the religion of progress indeed, but not in the French sense; it is the religion of the Holy Catholic Church. What particularly irritated the Belgians was to find their country designated as "a little corner of France."—At a solemn meeting of a grand Freemason lodge a motion was made and carried by acclamation denouncing the King of Spain; another motion called for the suppression of all free professional schools. The subjects of debate were "Lay Morality," "Trade Syndicates," "Espionage in the Army," "The Death Penalty," in which Cohen, a name which suggests the Jew, demanded its suppression, and a protest was also made against flogging the Apaches. The woman question brought out a protest against women being admitted as members of the Grand Orient. Brother Kais, presumably another Jew, protested against the graft of Government and Freemason moneys. The report of how Catholics were driven out of all Government positions was listened to with pleasure as was also the account of the campaign which was inaugurated to do away with the office of country parish-priests.

Germany.—The very remarkable ovations accompanying the Emperor William's welcome during his late visit to Vienna have caused great satisfaction through-

out the empire, and his address has been enthusiastically approved by the press generally.—The rumor that one object of William's journey to Austria was to arrange a marriage between his only daughter, Princess Victoria Louise, and Archduke Charles Francis Joseph, the next in succession to the Austrian throne after Francis Ferdinand, is denied. Religious differences would prove an insurmountable obstacle to the union, it is declared.—It is not yet known how great will be the deficit in the budget to be laid before the Reichstag in its approaching session. The State Secretary of the Treasury is reported at his wit's end over the preparation of the bill. Nevertheless, after consultation with his department heads Chancellor von Bethmann-Hollweg has announced that no changes in tax schedules will be attempted prior to the next elections of the imperial legislative body.

Progress of the Great Shipyards' Strike.—The struggle for an increase of wages, begun weeks ago in the shipyards of Germany, is still on and already merits record as the most disastrous of all labor conflicts waged in Europe. In consequence of the strike 22,112 workmen in these yards found themselves out of employment at the end of September. It will be remembered that metal workers took early action in sympathy with the shipyards' strikers, and that leaders of the employers' association threatened a general lockout of metal workers in case they persisted in their sympathetic attitude. Negotiations which have been going on with the object of preventing a lockout seem to have failed, both masters and workmen declaring their determination not to withdraw from their respective positions. Nearly 100,000 men are affected in Berlin alone, while it is estimated that at least 500,000 throughout Germany will be turned out should the lockout prevail. It is believed that the Government will be obliged to intervene.

Plan New German Metropolis.—Chicago having pushed Berlin into fifth place among the great cities of the world, it is now proposed to create a new German metropolis, with a ready-made population of over 2,500,000. This achievement is to be attained by amalgamating fifteen towns in the province of Westphalia. A project covering the preliminary details soon will be submitted to the various aldermanic bodies of the towns, which it is hoped will consolidate. Local differences may postpone the realization of the scheme for some time. The towns in question are flourishing communities, among them being such mighty industrial centres as Essen, the seat of the world-famed Krupp armor and cannon works; Düsseldorf, the great steel town of Germany, and Barmen, whose immense textile factories make it a German edition of Fall River.

Catholic Churches in Berlin.—The great capital of the German empire is ordinarily classed as a distinctively Protestant city. It will be news, then, to most people to

learn that even Munich, the reputed first of Catholic cities in Germany, includes but a slightly greater number of Catholics in its population, than does Berlin. Greater Berlin, the capital proper with its immediate suburbs, has to-day a Catholic population of more than 350,000 souls, divided among 40 parishes. In 74 parish and succursal churches and chapels Mass is said every day. The parishes compare very favorably with those of more Catholic lands. St. Hedwig's, for example, numbers 31,400 souls; that of the Sacred Heart, 20,000; that of St. Matthias' 25,000; St. Michael's over 22,000; the parish of Charlottenburg 24,000, besides some few others which pass the 20,000 mark. All this is the more surprising since the majority of the parishes and succursal stations date no farther back than 1890. The Catholic population is largely made up of Poles, and of Germans who have streamed into the city from other parts of the empire. Most of the newcomers are of the poorer classes, who have come to Berlin to find employment. Naturally they can do little towards the material development of the Church. The charity of their fellow Catholics must aid them in this.

What Austria Needs.—Commenting on the repeated references during the Innsbruck Catholic Congress to the need of unity and harmony among the peoples making up the empire, a distinguished Salzburg journalist has this to say: "The parliamentary elections of the year 1907 showed a decisive majority of Catholic voters among the Germans, Slovenians, Italians, Czechs and Poles. It is possible then, if the chosen representatives of our many peoples agree to unite on a common Catholic platform, to send to the Reichsrath a party strong enough to assure a ministry that will in every condition be heedful of Catholic interests. Why is it that we fail to do so. Is it because the national spirit rules more strongly among us than does our love of our Church and its well-being? Candidly the selfishness of our national spirit appears to have but one controlling restraint, each people fears to take any decided action lest it give opportunity to the other factions to group together and overwhelm it. It is this radical "Nationalism" that constitutes the real danger facing Austria and the Catholic Church to-day. To preserve the empire it is above all else necessary to secure peace and harmony among our constituent races and peoples, and no one should realize better than does the Catholic how sacred is the duty placed upon him by love of country and love of Church to labor to this end. Mazzini taught us the principle: 'To destroy Austria, it will be necessary first to inflame its people against one another.' When Catholics will have learned the lesson we shall speedily see active among us a genuinely Catholic party, holding fast in united numbers to the essentials that make for the common welfare of our empire and unselfishly considerate as well of the interests that touch the well-being of each race and people within its borders."

QUESTIONS OF THE DAY

Protestant Missions, Past and Present

A special correspondent of the *Chicago Record-Herald* wrote lately from Constantinople a letter so frank as to be really instructive. It begins with the assertion that nowhere do American Protestant missions come so near their ideal as in the Ottoman Empire, and justifies the statement by saying that the missionaries, not confining themselves to the making of converts to Christianity, labor more successfully for the material than for the spiritual welfare of the people. To them, according to the correspondent, Turkey owes the electric telegraph, the sewing machine, the printing press, modern agricultural implements, the tomato, the potato, hospitals, dispensaries, and modern schools and lastly, the Bible, readable in his native tongue, to every Turk who can read, but, we may infer, generally unread, because Protestant missionaries always find their goods more readily received than their religion.

The missionaries accept cheerfully the inevitable conditions; and so, the letter tells us, their farthest reaching work is education. They see to it that every pupil leaving their schools carries with him the germ, not of Christianity, but of progress. For more than half a century they have been working to prepare the people for the great change that has come over them recently. They do not teach revolution nor encourage revolutionary methods; but they have always preached liberty, equality, fraternity and the rights of man. These terms are ambiguous. One may preach liberty, equality, fraternity and the rights of man in the sense of the French Revolution, or in the sense of the Catholic Church, or in one of the many wrong senses lying between those two extremes and approaching, more or less, the former. It goes without saying that the Protestant missionaries did not preach them in the Catholic sense, the only true one. Consequently when they say they have neither taught nor encouraged revolution, one thinks of Mr. Winkle earnestly entreating Mr. Snodgrass not to call on the peace officers to prevent his duel with Dr. Slammer, and admires the Turks' perspicacity, so much keener than that of the poetic Pickwickian.

But things were not always so. The correspondent of the *Record-Herald* puts half a century roughly as the period of these missionary activities. Eighty years, however, have elapsed since the American Board of Foreign Missions sent to Turkey its first agents styled by the Greek Holy Synod, "blasphemous and impious Calvinists and Nestorians," and by an Athenian newspaper, "apostles of the devil." As we learn from one of their own historians (*History of Christian Missions*, by Rev. William Brown, M.D. 3 vols. London, 1864), the report went abroad that they were paying per head for conversion a miraculous ten piastres which the convert

could not diminish no matter how lavish might be his spending; that to ensure stability in the new religion they took the picture of every convert, and, should any fall away, they would shoot his picture and the backslider would fall dead. A Moslem came saying that he understood they were hiring people to worship the devil, and offered to join them with a hundred others should their terms be satisfactory. But the day of the free dispensary had not dawned. Christians offered to become Protestants hoping to escape taxation and to enjoy the protection of the British Consuls, and were told such hopes were vain. The day of preaching liberty, equality, fraternity and the rights of man was still distant, and the willing converts were lost. One would sell himself for a piece of bread to hear the Gospel; the sun of the tomato and the potato was many degrees below the horizon, and he too was repelled. Neither temporal benefits nor political formulas had place in the system of these missionaries. They had come to persuade Oriental Christians to give up the veneration of saints and images and the confession of sins to a priest, and to receive in place of these what they called the pure Gospel, and for nothing else. They were mad fanatics. One of them could write on the most holy day of our Lord's Passion: "This has been a high day with Catholics here, and I could not but feel when I saw even Turks laughing at the ceremonies they witnessed, that they were in the right." (The missionary's indignation made him negligent of grammar, but in his intention the last "they" refers to "Turks," not to "Catholics.") All the earnestness of the fanatic was theirs, yet they had to confess failure. To please his employers one might report that many Armenians were turning away wonderfully from fables to the Word of God, but he could not stop here. Sometimes truth insists that

"turpiter atrum

Desinat in piscem mulier formosa superne,"

and so the glittering generality ends in a hope, greatly mixed with doubt, that a modest "several" are giving evidence of true piety.

Such a perversion of Eastern Christians could be the dream only of men utterly ignorant of their character and history. Even Catholics do not always understand them. A Syrian applied for admission into a certain sodality of the Blessed Virgin. The director with the unformulated popular idea that everything on the farther Mediterranean shore is infected with Mohammedanism, asked: "But are you a Christian?" "What!" exclaimed the Syrian. "Am I a Christian? I am the fellow-countryman of Our Lord Jesus Christ." Armenians, Greeks and Maronites were civilized Christians when our ancestors were devil-worshipping barbarians. As for Protestantism sprung from renegades, it is beneath the contempt of men who received from saints their religious rites and had handed them down from generation to generation for more than a thousand years when the apostates of the sixteenth century made their appearance.

England's policy in the East required it to imitate France and Russia in the protection of missions, and in 1850 it obtained from the Sultan a formal recognition of the Protestant missions. When one sees that the patrons of the missionaries were such men as Stratford Canning and Palmerston, he is at liberty to suspect that the connection between that recognition and the change of mission policy to the preaching of material progress and the educating of the Turk for the change to come, was something more than a mere coincidence in time, and the half century of the *Record-Herald's* correspondent strengthens the suspicion.

However this may have been, thoughtful Protestants ought to be struck with the revolution in Protestant missionary methods. Yet, though the kingdom of this world be substituted for the kingdom of Christ, and material civilization for salvation, such Protestants are not impressed. Minding earthly things they glory in their shame. This was the note taken by a meeting of the Laymen's Missionary Movement in this city some time ago. It was taken again by a meeting of Presbyterian ministers in the beginning of this month. A distinguished Catholic preacher had asserted that Protestantism is a soulless religion. The assembled Presbyterian ministers of New York answered him in these words: "Our nation is Protestant. Until the Roman Church can cite a nation that has risen under Catholicism as rapidly and gloriously, Father Vaughan needs no refutation." According to them, then, the development of this nation has been along the lines of Protestantism. No one can say that it has been along the lines of the Gospel. The boast of the ministers is a confession that the materialism of which we speak, has entered into the bones and the marrow and the very substance of their religion, and reveals itself in its domestic operations as well as in its missionary efforts.

But in Asia, as in the United States, the Catholic Church maintains the faith once given to the saints. A glance at the Atlas of Missions will show her establishments everywhere. In them men and women are prepared for the great change to come, not a political revolution, such things are foreign to the Church, but that which will come to all God's children when the trumpet shall sound and we shall be changed.

HENRY WOODS, S.J.

The Chief Justices

"God save the United States and this honorable court," and the first session of the Supreme Court had begun. It was the month of February, 1790, and the first chief justice, John Jay, presided at the first official function of this third co-ordinate branch of the newly established republic. New York was still the capital, although it was soon to lose that distinction, and there the court convened.

The judiciary bill, which provided for the Supreme

Court, had been approved by President Washington on September 24, 1789, and on the same day, he had submitted to the Senate for confirmation his nominees for chief justice and five justices, John Jay, a native of New York City, heading the list.

Jay had taken an active part in political affairs and had collaborated with Alexander Hamilton in writing in favor of the ratification of the Constitution. Unlike some prominent men of his time, his private life was above reproach, but he bore a dislike which amounted to hatred for the Catholic Church. He had even endeavored to secure a constitutional provision in virtue of which no Catholic could become a naturalized citizen, for he had contended for the renunciation of that spiritual dependence which Catholics have upon the Pope as visible Head of the Church. The chief justice was of Huguenot ancestry. While absent in England on public business, he was elected without his knowledge to the office of Governor of New York, and resigned the chief justiceship to assume his new duties on July 1, 1795.

John Rutledge, a native of South Carolina, of Irish Presbyterian stock, was one of the first justices, but had resigned to become chief justice of his native State. Though, like all Washington's appointees to the Supreme Court, he was a pronounced Federalist in his political views, he was so outspoken in his opposition to the treaty which Jay had negotiated with Great Britain that when his name was proposed by President Washington for the honorable post of chief justice, it was rejected by the Senate. As he had been named when the Senate was not in session, he presided for a few weeks and then, failing to be confirmed, retired to his State. Some do not count him among the chief justices. William Cushing, of Massachusetts, also one of the first justices, was then nominated and was duly confirmed, but he declined to serve.

Oliver Ellsworth, a native of Windsor, Connecticut, became chief justice on March 4, 1796. He was a United States Senator at the time, and had framed the bill constituting the tribunal over which he was then called to preside. As a member of the constitutional convention, he had originated the plan for reconciling the weak States and the powerful States by providing different systems of representation in the Senate and the House. After four years of service, he resigned on account of impaired health.

Barely six weeks before retiring from office, President John Adams made the most important appointment of his whole administration when he named the illustrious John Marshall, of Virginia, for the post vacated by Ellsworth. The Federalists had lost control of the Congress and the Executive, but by this appointment they remained entrenched in the Supreme Court, for, with one exception of little importance, the chief justice's opinion prevailed in every question that came up for settlement during the thirty-four years of his incumbency.

Only twice during its existence has a decision of the Supreme Court been openly defied by the Federal Execu-

tive, and both instances occurred while Marshall was chief justice. The first was at the opening of Jefferson's administration and the second was in the stormy times of Andrew Jackson.

Roger B. Taney of Maryland had been taken into President Jackson's official family as attorney general and, against all the other members of the cabinet, had decided in favor of the legality of the strenuous old general's intention to withdraw the Government deposits from the United States Bank. Secretary Duane of the Treasury resigned rather than do the President's bidding. Taney then became Secretary of the Treasury while the Congress was not in session, and withdrew the funds. The Senate rejected the nomination, as it did two years later when his name was sent in for a seat in the Supreme Court. At that time, party names were loosely applied, if applied at all. Voters were "Jackson men" or "anti-Jackson men," although the terms "Whig," and "Democrat" were in the air. By the end of 1836, the "Jackson men" were in control of the Senate, so that when Roger B. Taney was named to succeed Marshall, the President's choice was duly confirmed, and for the first time in its history the republic had a chief justice from outside the Federalist school of politics. From January, 1837, to October 12, 1864, Chief Justice Taney presided over the deliberations and decisions of the Supreme Court. Party feeling and sectional prejudice, which had developed renewed activity after the administration of President Monroe, assumed even a more pronounced attitude during Chief Justice Taney's incumbency, and he went down to the grave with the country in the bitterness of an internecine conflict.

If antecedents could make a man unfit for the highest judicial office in the land, one might say that a certain son of New Hampshire long domiciled in Ohio, might become anything but chief justice; yet Salmon P. Chase was nominated by President Lincoln and confirmed by the Senate. Nobody denied his ability, as nobody denied his irascibility and ambition, yet he demeaned himself with judicious gravity and judicial impartiality in the trying time of Reconstruction which followed the war. However, as chief justice, he had the distinction, unique in the Supreme Court, of cherishing beneath the folds of his silken gown a mighty hunger and thirst for the Presidency. He served for nine years.

Another New Englander, long resident in Ohio, Morrison R. Waite, a native of Connecticut, succeeded as the second Republican chief justice. He had been a member of the Geneva Tribunal to settle the Alabama claims and enjoyed a reputation for uprightness and ability. Upon his death in 1888, the occasion was presented for the first time in fifty-two years for the appointment of a Democratic chief justice. President Cleveland's choice fell upon Melville W. Fuller, a native of Maine, who had long been prominent in legal circles in Chicago. His death a few months since opens the way for the third Republican chief justice.

We see, therefore, that since the creation of the Supreme Court in 1789, there have been only eight chief justices, four Federalists, two Democrats, and two Republicans. The youngest at the time of his nomination was John Jay, who was forty-four years of age. He resigned after six years of service, though he lived to the age of seventy-four. The oldest was Roger B. Taney, who was promoted at the age of fifty-nine and died in office at the age of eighty-seven. Four were born in New England, one of New York, and three in the South.

Since from the beginning of our national existence, there have been two political schools, varying chiefly in their view of the meaning of the Organic Law, these schools have had their spokesmen and advocates in the Supreme Court and in the chair of the chief justice. As many constitutional questions reach that tribunal, it is manifest that though the justices are very reasonably supposed to be outside the field of party politics, their views of the Constitution must have great weight in their deliberations and influence over their decisions. Hence the importance attached to all nominations to the Supreme Court. Although in times of strong party feeling, some of its decisions have caused an uproar in the country and have provoked the most bitter and inflammatory utterances, it is admitted that all our chief justices have been upright men far from the suspicion of venality, even if some of them were charged with narrowminded partisanship.

The chief justice enjoys a primacy of honor but not of jurisdiction. In determining the merits of a case, his vote counts no more than that of any other member of the court. He presides, just as in his absence the senior justice in point of service on the bench presides. If the Supreme Court were now in session, Mr. Justice Harlan of Kentucky, who has been a member of the court since 1877, would be seen in the place of greatest honor.

A study of the membership of the Supreme Court from Washington's day to our own shows us that five States, namely, New York, Massachusetts, Pennsylvania, Maryland and Ohio, have furnished thirty-three of the sixty-four justices; of the "Old Thirteen," Delaware and Rhode Island have never been represented; citizens of only twenty-three States have been honored with appointments; and only one incumbent, Mr. Justice White of Louisiana, was born west of the Mississippi.

Although there is no law against it, no justice has ever been raised to the dignity of chief justice. If Governor Hughes of New York, who was named justice before the death of Mr. Chief Justice Fuller, were to succeed that illustrious jurist, the custom would be broken.

Far removed from the noisy contentions of every-day politics the Supreme Court has upheld the honor of the republic and has maintained its own dignity in a way to make every American proud of his country. "God save the United States and this honorable court."

D. P. SULLIVAN.

The Passing of the Supernatural

The Journal of Philosophy, Psychology and Scientific Methods deems it worth while to devote twenty pages (almost the entire number of Sept. 29, 1910), to an article on "The Passing of the Supernatural," by Alfred H. Lloyd, of the University of Michigan. This writer brings forward testimony from the utterances of prominent authors and educators of our day; he appeals to facts of religious indifference and religious antipathy on the part of large numbers of all classes; finally he rests his argument on the universal law of decay and growth, to prove the waning of a Christianity that implies the supernatural, and the advent of a new religion that will dispense with it. He might with equal force have proposed these same arguments almost any time during the past two thousand years, yet Christianity has lived on.

The most cursory reader will gather that there lies beneath this whole course of argumentation a lamentable confusion between Christianity as embodied in Christ's Church, and the thousand passing phases of false Christianity that from the first century onward have followed the law of merely human institutions. The great boast of Christianity proper is that it is above this law of decay and growth, and neither history in the past nor any sign of the times to-day points in any other direction.

Read the article of Father Benson in a recent number of the *Atlantic Monthly*, verify its statements, and say whether true Christianity fails to appeal to the real intellect of to-day. Put your ear to the ground and hear the heart whisperings of the "plain man" as he kneels in adoration at the foot of Mount Royal and ask the same question in his regard.

However, it is not merely in the domain of fact that this article abounds in gratuitous assertions; with the cool assurance so characteristic of his school, Professor Lloyd marks off his distinctions of the supernatural and in the light of a fantastic philosophy, without pretense of argument, proceeds to interpret and explain the "passing." Other distinctions and qualifications should have been made long before he reached the discussion of the supernatural.

No analogy drawn from the process by which a species is preserved and even advanced through the sacrifice of individuals is applicable to the Catholic Church, for the simple reason that that Church is unique in its species. Here the "letter and spirit," "soul and body" have been so firmly welded that no power can break that union while the world lasts. As this Society, unlike other organizations, owes its formation to something far beyond merely human and natural development, so its maintenance and growth are in a very real sense independent of the weakness and malice of men and the laws of the natural world.

But this writer will hear of no "being, or power, or region, or substance" really apart from and above the natural. This would be "on the whole a medieval view,"

despite the fact that it is the conviction of several hundred millions of the world's inhabitants to-day, including a very fair proportion of its best intellect. He prefers to discuss the passing of such a supernatural as is compatible with his own philosophy. Stripped of confusing verbiage one gathers that philosophy to be a recent form of the philosophy of experience. Its last word is that ultimate reality—total reality—is the active striving of man in nature—back of him the centuries of experience through which he has reached his present status, stretching out before him the vast, undefined, boundless sea of future possibility. But the ultimate is not reached so easily. What is man and his experience? What is the ocean of pure possibility? These are among the first questions in any serious philosophy.

Building on such a sandy foundation Professor Lloyd constructs his theory of the supernatural. "Select," he says in substance, "any portion you wish of actual, realized human experience; contrast it with the preceding stage and you have the supernatural; you have there the only existing God, the only existing heaven that there is—a God and a heaven not above nor distinct from, but immanent in nature. But that God and that heaven are doomed to pass—mortal like the world they compose; your comforting thought is that they will make way for a better God, a better heaven, and a better world. This supernatural is but partial; the supernatural par excellence—in toto—is nothing more than the wide realm of possibility itself."

Very few really great, very few really trained minds will be brought under the captivity of such a shallow philosophy as this. Still less danger is there that it will banish the supernatural either from its throne in heaven or from the mind of humanity. But what it does effect and will effect is to weaken and destroy faith and morals, right thinking and right living in the immature minds and unformed hearts of a multitude of our American college youth who are being fed on it. The real supernatural will not die, the true Christian Church will not fall; but they will be driven out of many individual lives and their entrance to many others effectually blocked where the freedom of university chairs is given to such teaching.

J. J. LUNNY, S.J.

Article XXIX of the Concordat

"To the end that there may be in all the Peninsula clergymen and evangelical laborers in sufficient number, whom the bishops may be able to employ on missions in various parts of their dioceses, to assist the parish priests, to help the sick, and in other works of charity and public utility, Her Majesty's Government, which intends to make timely provision for bettering the condition of the colleges destined to train missionaries for the colonial possessions, will at once take steps, after referring the matter to the Ordinaries, for the establishment of houses and religious Congregations of St. Vincent de Paul, St.

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Philip Neri, and another Order of those approved by the Apostolic See, which shall serve at the same time as places of retreat for ecclesiastics, for spiritual exercises, and for other pious purposes."

Much of the discussion which has gone on about the status of the religious Orders in Spain is made to hinge on the above article of the Concordat of 1851, between Pope Pius IX and Queen Isabella II. We have seen fit, therefore, to reproduce it in full, for the convenience of our readers, to whom the Latin or the Spanish text may not be accessible. It will be observed that the quotation speaks only of calling into existence under Government patronage certain religious institutes for helping the parish priests in giving "missions" and in charitable work generally, and of improving the condition of the missionary colleges which educated priests for Spain's then very considerable transmarine possessions.

In fixing the stipends of the prelates, the income of the seminaries, and the allowance for public worship, the Spanish Government also bound itself, by a flimsy thread, it is true, to provide for the temporal wants of the institutes named in Art. XXIX. "Her Majesty's Government," we read in Art. XXXV, "will provide by the most suitable means for the support of the houses and religious Congregations which are mentioned in Art. XXIX."

As far as the Concordat is concerned, we now have the case fairly before us; but for its proper understanding, we must go back to the last days of Ferdinand VII, father of Isabella II, and the years that immediately followed his death. Ferdinand had espoused and buried three wives without being blessed with an heir to his throne. His fourth venture joined him with Doña Cristina of the royal house of Naples, who bore him a daughter, Isabella, who was in her third year when the king breathed his last in 1833. Under the old Salic law, which had long been in force in Spain, only males could succeed to the throne. The case of the great Isabella the Catholic was no exception, for she was Queen, not of Spain, but of Castile and Leon, parts of the present kingdom. Ferdinand, however, had set aside the Salic law, thus making his little daughter eligible, but his younger brother, Don Carlos, who stood next in order of succession, maintained that the act was not properly that of the old king but of Doña Cristina and the ministers of the crown who had taken unfair advantage of Ferdinand's affected mentality, and had obtained the revocation through trickery. The world is not in possession of conclusive evidence, at this late day, to settle the question between the rival claimants.

In the war which broke out on the demise of the king, Doña Cristina as Queen Regent for Isabella fought her battles and called upon the so-called Liberals and the Freemasons to crush the Carlists. It was the old story of seeking an alliance with evil associates, for Doña Cristina's supporters turned on her, placed her

under arrest, and eventually forced her to retire from the regency. The "Radicals" among her whilom auxiliaries got control of the country and inaugurated a period of anarchy and outrage in which religious houses were burned and their inmates were butchered by frenzied mobs. The ministry suppressed all religious Orders and declared their estates the property of the nation. During these years of worse than civil war, the child queen had no voice in public affairs. She was still but a child, namely, a girl of thirteen, when the Cortes of 1843 declared her "of age." What personal influence could such an infant have in the councils of a kingdom rent with discord, a prey to anarchy, and pillaged by robbers and vandals?

Quoting from the statistics of 1835, we find there were twenty-seven religious Orders of men with members varying in number from under a hundred to 11,232 Franciscans in a total of 31,161. The seven next Orders in point of numbers just about equaled the Franciscans, who, it will be noted, constituted nearly one-third of the religious in the kingdom. Their property was confiscated to the crown and rapidly disposed of for ridiculously small sums; but many priceless works of art and invaluable monastic libraries were wantonly destroyed by the ruffians whose insignia were the fire-brand and the sword.

Shortly after going through the formality of assuming the sceptre of Government, Queen Isabella obtained the services of General Narváez, who had the ability and the will to reduce the chaotic country to something like order and peace. He was at the head of affairs when the preliminary steps for the Concordat of 1851 were taken, but retired a few weeks before it was signed. This solemn "Law of the State," as it is called in the document itself, met with scant courtesy at the hands of his successor, General Espartero, Doña Cristina's admiring counselor, who displayed his law-abiding propensities by ordering, in defiance of the Concordat, the sale of certain Church properties which, also in defiance of the Concordat, had been retained by the Government. But the good and gentle Pius IX, willing to strain every point for the sake of souls, acceded to an additional Agreement on August 25, 1859, in which (Art. XX), he waived all claim to the property of which the Church had been robbed by this fresh rascality of Spain's minister and actual master. The same Agreement re-affirmed the Concordat of 1851, one more article of which must be quoted: "Art. XLIII. All the rest pertaining to ecclesiastical persons or things for which no provision is made in the preceding articles will be directed and administered according to the discipline of the Church canonically in force."

The Spanish Government had done mischief that it could not undo; it had wrought ruin where restoration and repair were beyond its power; but it was ready to do something towards righting an enormous wrong. Of the wealth of the Church and the Orders, which it had seized and sold, it would make restitution to the extent

of supporting the bishops and the parish priests with their assistants, of keeping up churches and seminaries, of providing for colleges of missionaries, and of contributing towards the maintenance of three Orders of men, the Sisters of Charity, and other religious women. All other Orders were neither named nor excluded: the Government simply did not bind itself to do anything for them. As a matter of fact, however, it did recognize other Orders, employing their members, promoting them to honorable positions, and recognizing their worth by conferring on them those distinctions and decorations with which royal governments are wont to reward conspicuous merit.

Now and then the secular press sings a jeremiad about the awful drain that contemplative nuns are on the resources of a nation. Men who write thus may know many things, but they have something yet to learn about contemplative nuns. Those that we have in this country don't seem to have bankrupted the nation; but elsewhere, it will be objected, they are all the more harmful because they are more numerous. Our answer is that if a young lady wishes to become a contemplative nun she takes with her to the convent a sufficient sum of money the income from which will supply her very modest wants. In convents, fashions don't whirl around like a weathercock, so that within a twelvemonth a lady's head-dress may resemble a layer cake, a toadstool, and a coal hod; a sheaf of "American Beauties" would represent a nun's board bill for a month; and a stroll in her convent garden is her trip to the seashore and the mountains.

It stands to reason that if heroic souls, all afire with Liberty's sacred glow, lead an attack on the cloistered nun's convent home, pillage it, parade the streets in wanton glee with the fruits of their crime, and even apply the incendiary's torch to her only abode, she must still have shelter; if the majesty of the Government steps in and appropriates the nun's dower, she must still have food; and therefore she strives to eke out the living that the mighty begrudged her, the while she prays for those who persecute and calumniate her, "that she may be the child of her Father in Heaven."

Those who recognize and admit the frailty and fickleness of mortal man know full well that no profession, no vocation, is a sure protection against man's inborn hankering after riches, honors, and power. And the history of the Church contains sad examples of what may be the consequence of neglecting the soul's welfare for the sake of goods that perish. St. John Colombini was full of the love of God, and hoped that his spiritual children might share that same blessed spirit. They fell far short of his lofty ideals, and the Church had to lay a heavy hand upon them. Let the Holy See know that irregularities exist where God ought to be served with the greatest fidelity, and there will be at hand means to remedy the evil. Though a robber may have an excuse ready, it is one that satisfies only himself and his kind.

H. J. SWIFT, S.J.

Alexander Baumgartner, S.J.

On September 15, 1910, in the Jesuit house of writers at Luxemburg, died Father Alexander Baumgartner, known for the past thirty-seven years as one of the most prolific and popular contributors to the German literature of our day. His monumental work, which elicited the most unqualified praise from every side, is the famous "History of the World's Literature," designed by him to be completed in ten volumes. "The greatest and most comprehensive History of World Literature is that of the Jesuit Alexander Baumgartner," writes a Protestant divine. "The reception given to the work has been a glorious one," the Berlin weekly *Journal for Classical Philology* (1902 N. 1) tells us: "The comprehensive and difficult task of undertaking a history of the literature of all civilized nations, intended for the general public and at the same time deeply scientific, taking into account all the most recent researches, was possible only to a man of Father Baumgartner's calibre, who was prepared for his work by a vast and scholarly familiarity with foreign languages, an extensive knowledge of countries and subjects of every kind, a habit of close and penetrating observation, a brilliant poetic talent and an exquisite refinement of the aesthetic sense." Of the volumes planned by the author five had already appeared in print and the sixth was just completed when Death wrote the "Finis" to his work.

The father of our poet and critic was the famous statesman, political writer and historian of Switzerland, Jacob Gallus Baumgartner, who played so important a rôle in the political struggle of his own native land during a great part of the preceding century. For many years he was conspicuous as one of the foremost advocates of state-absolutism in Switzerland; but on seeing the disastrous consequences of his own policy, he possessed the courage boldly to abandon the camp which had heaped all its honors upon him, and to champion the cause of the rights and liberties of the Church which he had once so bitterly opposed. To him, more than to any other, his native canton of St. Gallen owes its political organization, its commercial prosperity, its episcopal see, and its written history.

The same fearless courage and eager activity which characterized the father likewise distinguished the son. Born January 27, 1841, at St. Gallen, Alexander Baumgartner received his higher education at Feldkirch, Münster, Maria-Laach, Dittion-Hall and Stonyhurst. In 1874 began his literary labors for the *Stimmen aus Maria-Laach*, the periodical of the German province of the Jesuits, and in 1877 he was appointed one of its editors, a position which he occupied to the end of his life.

The countless articles and poems from his pen which through the course of thirty-seven years have been contributed to this and other periodicals would form a literature in themselves. It may be of interest to call attention to a few whose subjects are especially familiar to us.

We find among others lengthy monograph studies upon Lady Georgiana Fullerton, Edgar Allen Poe, Aubrey De Vere, *The Religion of Shakespeare*, *The Shakespeare-Bacon Controversy*, *Recollections of Sir Walter Scott*—with whose family the author was personally acquainted—and in general a long list of essays on the various phases of religion in our own country. It is only to his published volumes, however, that I wish here to refer. Passing over his work in History, Biography, and Fiction, which is less extensive, we may group his books into three classes: Poetry, Travels, and Literary History and Criticism.

The spirit of poetry reveals itself in all his works. It sings its songs unbidden within his heart, it gleams in radiant splendor over the land of all his travels, it woos him ceaselessly to seek its treasures over all the earth. His muse, as we know her from the multitudinous verses scattered throughout the journals of Germany and America or from his published volumes of poetry, is ever deeply religious and truly the handmaid of the Holy Spirit, loving most to sing of the one only perfect ideal of all that is womanly, all that is motherly, all that is heavenly in pure human nature. He is, above all, the minnesinger of our Lady. His most popular volume, *"The Litany of Loretto,"* is a cycle of sonnets, tender, thoughtful, and glowing with devotion. It appeared in 1883, went into a third edition in 1904, and was translated in Holland. In 1884 Baumgartner published *"The Lily,"* a quaint, artistic translation of a beautiful Icelandic song of the fourteenth century, a charming Marian poem which Protestantism has not been able to pluck from the heart of the people. Lastly we must mention his allegorical drama, *"Caldéron,"* in two editions, written in the spirit and after the model of the great master whose name it bears. It was composed for the second centenary of the poet, May 25, 1881, and contrasts the deep Catholicity of the Spanish poet with the so-called modern thought as represented by Spinoza. Lessing's Nathan enters as the personification of the self-satisfied intolerance of modern "Toleration;" and Goethe's Faust, as genius emancipated from the trammels of positive Christianity and wandering after interminable vagaries.

The second class of his works we have characterized as descriptive travels. They consist of the large volumes of his Northern Voyages: *"Iceland and the Faroe Islands"* (1889, *"Through Scandinavia to St. Petersburg"* (1890), *"Pictures of Travel in Scotland"* (1884). The fact that each of these books has seen a third edition sufficiently attests their popularity, since, as a critic remarks, bulky books of travel are not wont so to be patronized. Of the first of these Mathias Jochumsson, the most important Icelandic poet of our day, says that it is the best ever written by any visitor to those distant shores; and Thorwold Thoroddsen, the famous geographical authority, considers it superior in thoroughness and reliability to any similar work. The value of these volumes consists in the fact that the author comes ex-

ceptionally well prepared for his task, with a scholar's mind and a poet's heart. Perhaps the most striking tribute to the artistry of his descriptions is that of the painter who wrote that he had been able successfully to reproduce the scenes depicted by the author, although he himself had never visited them.

But admirable as these works are it is as the historian of literature that Baumgartner stands at the height of his fame. We can mention only in passing his four invaluable contributions to the history, respectively, of German, Dutch, American and Eastern literature; his *"Path of Lessing's Religious Evolution,"* a reflection upon modern thought in Germany (1887); his *"Joost Van den Vondel,"* the life and works of the great Catholic Milton of Holland (1882, translated into Dutch, 1886); his *"Longfellow's Poetry,"* one of the best studies upon our Household Poet (1877 and 1887); and finally his *"Râmâyana and the Rama-Literature of India,"* a sketch in literary history (1894).

More important even than these, and requiring a special consideration, is his masterly production in three volumes entitled, *"Goethe."* It is here especially that we behold in him the knightly spirit of his father that dared to cast the glove of challenge into the teeth of folly and untruth, no matter by whom they might be championed. A wave of idolatrous devotion for the great Baal of modern culture was passing over Germany and threatened to destroy not merely the critical common sense of the period—which were no very vital matter—but the national conscience as well. Much and passionately as Baumgartner admired the God-given genius of Goethe, and profoundly as he could bow to it when it revealed itself in the poet's noblest works, yet his heart was filled with loathing and indignation to see all the flagrant vices, the religious cynicism, the prurient voluptuousness of the man idolized together with his nobler traits, to behold the very rag-tag ends of his erotic epistles placed in the hands of German youths and maidens as ideals of Platonic love. Such a work, as was natural, drew upon him the unqualified disapproval of a world which he had robbed of its illusions, but it won for him no less the sincerest gratitude of the judicious, "the censure of the which one must, in your allowance," as Hamlet tells the players, "overweigh a whole theatre of others." Baumgartner's *"Goethe"* is the result of much patient study, much traveling, thought and research. The style flows clearly, smoothly, in a current deep, yet sparkling on the surface. There is a delicacy of touch, and a lightness of wit always at his command to lend a sprightliness to the most profoundly scholarly matter and presentation.

And now finally we come to the great monument to his name, the great masterpiece of his art and learning, *"The History of the World's Literature."* We must from the first be careful not to view these volumes as a mere compilation, but as the result of a vast and almost unprecedented breadth of reading and research, of slow and constant study ripening into conviction. It is a

work, therefore, of interest to the specialist as well as to the general reader. Grube in his "Chinesische Literatur" (Berlin, 1902), remarks that Father Baumgartner's presentation of Chinese literature is the best hitherto offered. Similar statements are made by other authorities regarding different parts of the great work, which, like a Titanic picture, unfolds in historic perspective all the great creations of mind and heart, groups together the various literatures of the civilized nations and shows as in mammoth cyclorama the cultural development of the world in all its causes and relations. Says Prof. Otto Weissenfels in the Berlin Philological Weekly: "Everything has the ring of the specialist, but beneath the surface there lies the art of a strong-spirited nature, richly impressionable, whose thorough development has attained to a most exceptional refinement" (1903, 1547 ff). There is here, as he reminds us, no straining after effect, no display of the wares of learning, so common in books of this character; but a full possession of a vast knowledge that is borne easily and gracefully. "Of all the qualities that go to make up the great literary historian not one is wanting. It is impossible to withhold from him this praise" (Ibid.).

It is remarkable that all the flattering comments of non-Catholics in reference to this work have followed upon the obnoxious "Goethe," and that the three volumes of the latter have passed through their second edition (1885-1886), which at present is likewise exhausted.

Of Baumgartner's "History of the World's Literature" five volumes have hitherto appeared in print, each of which has received a fourth edition: "The Literature of Western Asia and the Lands of the Nile," "The Literature of India and Eastern Asia," "The Greek and Latin Literature of Classical Antiquity," "The Latin and Greek Literature of the Christian Nations," and "French Literature." The first volume was issued in 1897, and the sixth, "Italian Literature," had just been completed before his death. The remaining four volumes are to be taken in hand, as I understand, by various writers of the German Province.

In conclusion, we must emphasize above all else the deeply religious spirit of the man, from which is derived the truest and greatest value of his works. All that he wrote is permeated with this and the worth of the world's literature is tested by the touchstone of Catholic Truth alone. His zeal in the cause of Catholic morality is nowhere more beautifully illustrated than in the last work from his pen, "The Attitude of German Catholics towards Recent Literature." It bears a message not merely to the Catholics of Germany but of all the world concerning the dangerous freedom allowed in aesthetics in regard to the erotic and nude in art, and pointing out the modern tendency of pandering to non-Catholic circles and of seeking a larger reading public by disregarding the sanctities of religious and moral principles. The note of warning is a timely one, surrounded as we are by a reviving paganism in literature and art, which, while

ignoring God and His Christ, must likewise ignore morality and cast aside that sense of sacred purity which can nowhere exist except beneath the eyes of the All-pure, the Virgin Son of the Mother Immaculate, to Whom alone each energy of our author's life was wholly consecrated.

JOSEPH HUSSLEIN, S.J.

A letter to the London *Times* contains the following, with regard to the death of the aeronaut who attempted the flight from Brigue to Milan:

"Chavez said when asked why he returned from his first flight at Brigue, that 'he had some regard for his own existence.' Evidently he quite gave up the idea of the attempt, as he remarked that it might be done, but only in perfectly calm summer weather. But the pressure was too strong. He attempted a second time, and the result is known. His last days were passed in crying most bitterly; a brave man does not do this when he knows that he has given his life for a sane and adequate motive. The motive was in this case, and others like it, neither sane nor adequate.

"I read to-day in the *Secolo XIX* (a Genoese newspaper), the following paragraph:

'Chavez is dead, and it is not the mountain that has killed him; it is the men who, in order to feel the pride of an enterprise in which they took no part, either did not see or were silent regarding the mad risk which changed the attempt into heroic suicide.'

"It is to be hoped that this is the first symptom of a reaction; if it is so, Chavez's death may save many lives."

With the exception of the qualification of Chavez's flight as "heroic" suicide, instead of foolhardy, we are glad to make these ideas our own. We would apply them also to the automobile racing which lately, as well as in past years, has had such lamentable results.

According to statistics just issued in Tokio, by the Department of Communications of the Japanese Government, there are now 239 shipyards and 55 dry docks in Japan. The merchant marine has made remarkable progress since 1896, when the royal regulations for the encouragement of Commerce were established. The figures of growth in the number of ships constructed in Japan in the last twenty years show remarkable expansion in every detail. The largest steamships are now built in the home yards. The supply of shipyards is reported as still insufficient to meet the demands of those engaged in marine transportation. Elaborate tables, prepared by the department, show the heavy purchases made to fit out the shipyards immediately before, during and after the Russo-Japanese war, 1904-1905. They do not, however, show the extent of Japan's fleet of smaller trading vessels engaged in fishing and in the trade with China and Corea.

CORRESPONDENCE

Echoes of Mexico's Centenary

MEXICO, OCT. 2, 1910.

The grand historic pageant, which was one of the many brilliant features of Mexico's celebration, was witnessed by President Diaz and a select company of foreign and native dignitaries from the balcony of the national palace. At the head of the procession marched the group of the Conquest, consisting of eight hundred and thirty-nine persons, representing Cortés and Montezuma and their respective suites. Careful attention to detail in all that concerned the costumes of nobles, warriors, priests and people made the spectacle one of dazzling splendor. Cortés on a prancing charger and Montezuma conveyed in a richly-adorned palanquin met before the presidential party, where the Spaniards and Aztecs of the sixteenth century mingled once more with the Tlaxcalans of Cortés and the lords of Texcoco and Coyoacan and other powerful vassals of Montezuma.

The second group represented the Spanish domination and consisted of two hundred and eighty-eight persons, who performed with admirable precision the inspiring maneuver of trooping the colors. The Spanish royal standard, in the keeping of a gorgeously attired gonfalonier, was the recipient of these histrionic honors.

The third group represented the period of Independence, the prominent figure being the Liberator, Don Agustin Iturbide, who once more led the "army of the three guarantees" through the streets of Mexico.

It was the fifteenth day of September, the hundredth anniversary of Hidalgo's shout for liberty. As the evening wore on, balconies and streets were thronged with people who were waiting for the closing act. At a quarter of eleven, the bands of music ceased, the fireworks stopped, and the immense crowd in front of the national palace was hushed into silence. Then out upon the air of the calm, clear night were wafted the voices of thousands of children in the notes of the national anthem. The singing was over, the wild applause subsided, the throng gazed expectantly towards the balcony of the national palace. The great clock was on the stroke of eleven. In the midst of an almost breathless silence, the President emerged and stood in full sight of the waiting people. Bearing in his left hand the national standard of red, white and green, he grasped the rope of Hidalgo's bell, the herald of Mexican independence, and its silvery notes rang out over the city. A moment later and the aged President repeated once more Hidalgo's memorable words, "Viva Mexico, viva la independencia." A park of artillery thundered forth the national salute of twenty-one guns, the church bells throughout the city added their voices, the bands struck up, and the army of people burst into wild cheers. The second century had begun.

On Saturday, September 17, a procession was formed in front of the ministry for foreign affairs, to conduct with becoming solemnity to the national palace the uniform of General Morelos, a revolutionist, executed by the Spaniards during the war of independence. During all these years it had been preserved in the Army and Navy Museum, Madrid, but was presented to the Mexican Government through the graciousness of King Alfonso XIII. In the same procession were borne the battle flags which had led the

people to conflict in those days of bloody strife. There were several of them, one being the standard of Father Hidalgo. It was the first in order of time and therefore could not with propriety be left out of the procession; yet nothing like it had been seen in the streets of Mexico since 1873, when under President Lerdo y Corrial, all "religious manifestations in public" were prohibited under penalty of fine and imprisonment.

Hidalgo's standard was a representation of Our Lady of Guadalupe, the original being preserved with great veneration in the basilica near the capital. The heroes of independence were forgotten for the moment; all eyes were fixed on the banner of Guadalupe. Cheers for the "Queen of the Mexicans" rent the air; flowers in profusion were strewn along the way; many knelt in the street as the sacred banner passed, and some, presuming on the joyousness and solemnity of the occasion, approached and pressed its folds to their lips. All the church bells, from the twenty-seven in the massive towers of the cathedral to the humblest on some little chapel, rang out in all their gladness, yet there was no public religious manifestation. The law and the republic were still safe.

F. MODESTO.

Belgium's Catholic Democratic League and the School Question

LOUVAIN, SEPT. 22, 1910.

Your readers have often had the School Question as it actually stands in Belgium put before them in the pages of AMERICA, and the details of the discussion of this matter, at the Congress of the Democratic League, held lately at Nivelles, under the presidency of His Eminence Cardinal Mercier, Archbishop of Malines, will surely interest them.

Among the many associations which abound in Catholic Belgium, the League is the one which actually has the most powerful influence on Belgian politics.

It is necessary to remark at the outset, when speaking of the School Question, that we leave out all education save Primary or Elementary. In short, the whole question of the schools may be resumed in the following words: the present system of subsidies and state-aid must be changed.

Some Catholics demand an absolute equality of subsidies between State schools and free or voluntary schools; others, fearing that were this the final solution, a certain apathy might arise among Catholics who so far have had to struggle hard to support their schools, and would prefer to have only a partial help from the State, sufficient to enable them to sustain a successful competition in efficiency with the state-aided schools. All, however, are agreed that the laws dealing with primary education must be changed, and that radically. There are even many who declare that it is the most important question up for decision in the next session of Parliament. Moreover, it would seem that for the moment they are ready to forget their differences as to the necessity and advisability of obligatory education, in order to settle definitely a question in the discussion of which much feeling has been shown.

Disregarding this question of means to the end, this is an account of some of the evils existing under the present system. A word of warning—some of the figures may perhaps shock readers of AMERICA, but the ferocity with which the Church's enemies carry on their war against religion will be evident. It must be borne

in mind also that here in Belgium one is either Catholic or anti-Catholic, and that there is no middle term, as for instance Protestantism.

Let us, following in this M. Henri Francotte, see what is the actual state in the town and province of Liège. There are at present 6,725 children attending the free schools, *écoles libres*, Catholic, without support from State or Commune, while against this we find 11,630 who frequent the State or Communal schools, where a perfect neutrality is supposed to reign. But very few are nowadays deceived by this false term. Evidently this is not as it should be, and betterment is impossible before the Catholics can recover the lost ground. The only free school subsidized by the province is a Rationalist orphanage at Forest. If the province had the courage of its convictions it would be forced to subsidize all primary education, as it admits the right of parents to give an education in conformity with their belief, but this would be an action far too just for an administration well known for its anti-Catholic views. The Catholics, moreover, do not ask subsidies which would dispense them from the necessity of voluntary contributions, but they ask more equality and more justice, in order to do more good and to render their schools more efficient. It may seem incredible, that under a Catholic Government, such a state of affairs is tolerated, but it must be remembered that the Provincial and Communal Councils are very independent of the Government. The Government may legislate, but the councils, which are very often radically anti-Catholic, will always find means of interpreting and applying laws to suit their own irreligious views, much as a Liberal Government in England, several times defeated in their attempts at positive legislation against the Catholic schools, strive now to do what in a straightforward way is impossible, by means of administrative powers.

The situation in the Hainaut is worse. M. Pierre Vierhaagen exposed the existing evils, and these facts are largely from his speech.

On the 31st of December, in the industrial regions of Hainaut, nearly 54,000 out of 97,437 children frequented the neutral schools, among these 7,772 were dispensed from religious teaching, and thus in virtue of the application of existing laws these 7,000 children rendered impossible any religious instruction for the remaining 47,000. The anti-Catholics, seconded in their efforts by the administrative power of the councils—communal as well as provincial—did their best to augment the number of exemptions, and succeeded only too well. In 1907, the Minister of Education forbade their action, stopped their activity in this matter, whereupon the Socialists and Freethinkers opened with diabolical energy a campaign which unfortunately could not be prohibited. That their success was great is seen by the number of exemptions obtained in Charleroi, a district where 80 per cent. enjoyed these exemptions. Thus, practically no religion is taught in those districts where the effects of the campaign are felt, while in the communes, where nominally there exists a course of religion, difficulties are easily manufactured, which practically result in excluding religion from the schools.

Thus, masters and mistresses, if they are not formally commanded to give religious instruction, neglect their duty. The clergy must fill the breach, but the curé is already overcharged with work, he must find a substitute, who demands impossible wages. As a result we find 65 per cent. of these communes where no religious instruction whatever is given.

In some parts of the Borinage the situation is not so bad, but there one sees masters using the hours consecrated to religious instruction in declaiming against the clergy, the Church, and everything religious. We can easily imagine what must be the religion taught at Jumet by a renegade religious, and a mistress who has not made her first communion, or at Courcelles, where another renegade religious and the "Citoyenne S"—a well-known apostle of Malthusianism—are responsible for the religious instruction. Such religious instruction is nothing but an attack on all religion. The *Bien Public*, commenting on this, writes as follows: "The law of 1879 was fundamentally bad. The law of 1884 made it possible to have Catholic schools in Catholic Communes, and brought into view the anti-religious schools of the other Communes. The law of 1895 made it possible to establish Atheism, under the guise of religious instruction, in a great number of schools, which thereby help on rapidly the de-Christianization of the Hainaut."

In order to remedy this sad state of affairs the following resolution was unanimously passed. It was sent, moreover, to Parliament some months ago, as a protest signed by over 100,000 persons, and it shows very clearly the line of the battle undertaken for the schools:

"The undersigned, conscious of the amelioration achieved by the law of 1895, would point out that this law does not comply with the intentions of its authors, by reason of the application made of it by many Provincial and Communal administrations. They, therefore, beg Parliament to revise it, and therein to develop the application of those constitutional principles which render inviolate the liberty of conscience of Belgians, and assure those parents, who prefer to send their children to the voluntary schools, all the advantages which those obtain who send their children to the Commune's school."

M. D.

Austria's Catholic Congress

INNSBRUCK, SEPTEMBER 21, 1910.

Your readers will be pleased, I trust, to have the accounts of our Katholikentag, already sent on to them, supplemented by a summary review of the work accomplished during its sessions.

The president's opening address on the tasks before the congress, was clear and to the point. He wasted no words in flattery, but said plainly that the backward state of social organization in Austria among Catholics was due to their own negligence and apathy; they had lapsed in a fancied security, while their enemies, particularly the Social-Democrats, had covered the land with a network of organizations until now the Catholics must not only catch up and even surpass them, but must fight their organized and bitter, and often coarsely avowed enmity. But they were at last awake, and the last two congresses had aroused the Catholic conscience. Catholics were increasingly active in every department of social activity. In this, their seventh general assembly, they were to review the battles of the past, and taking heed of their former failures and weaknesses, were to map out a more effective campaign for the coming years. For the permanent success of this campaign it was essential that they become firmly united socially and politically, as they were one in faith.

Later on in the opening evening there was a monster meeting of the Bonifatiusverein, under the presidency of the leader of the Verein, Father Augustus von Galen, O.S.B. The Bonifatiusverein aims to offset the in-

famous Los-von-Rom movement, and it has succeeded, and is succeeding admirably. Its monthly publication, the *Bonifatiusblatt*, is a magazine of apologetics for the people, and has a circulation of close to a million in four languages. A bi-monthly apologetic magazine, the *Bonifatius Korrespondenz*, is issued for students and the educated laity in general. The association, also, helps to build churches in desolate districts, and carries on a temperance propaganda. Its headquarters are in the Benedictine abbey of Emmaus, in Prague, a foundation of the Beuron community of Benedictines. The meeting was very enthusiastic and showed how effectually the Bonifatiusverein was working against Protestant proselytizing in Austria.

Saturday, September 10, and Sunday were given up mainly to the sectional meetings. On Saturday morning there was a numerously attended and interesting conference on the burning Austrian question of the Catholic press. The principal address was delivered by Dr. Frederick Funder, editor of the *Reichspost*, and was an excellent survey of the situation. He showed clearly that, although much has been done, especially during the last five years, for the improvement and spreading of Catholic newspapers, the Jewish-Liberal and Social-Democratic sheets, with their immense circulation and material resources, are still the mentors of public opinion for the majority of Austrians, especially among the cultured and moneyed classes, and among workmen. After a lively discussion suitable resolutions were adopted, urging upon Catholics renewed activity, especially in furthering the "Piusverein." A resolution also embodied the wish that an international Catholic telegraphic news bureau be established. Following the press meeting there was a conference on "Sunday Observance and the Alcohol Question," and in the afternoon one on the "Saving and Retaining the Christian Spirit in Schools of all Classes" and another on the "Apologetical Mission of Catholics." The main address in the latter conference was delivered by Father Augustus Galen, O.S.B. All these conferences were of a high character and the discussions were participated in actively and numerously by delegates of all classes and nationalities. They gave evidence that the social problems of Austria were well recognized and courageously faced, nor was there any minimizing of the strength of the organization of the anti-Catholic forces.

The first great festival meeting on Saturday evening was as crowded and enthusiastic as were the others. Two speeches were made, one by Count Trautmannsdorf, on the necessity of a Catholic organization embracing all classes, the other by Father Fonck, S.J., President of the Papal Biblical Institute, on the Church and modern intellectual life. The latter speech evoked great applause. An edifying incident of this meeting was the sending of a telegram, in the name of the Catholics of Austria, to the Eucharistic Congress in Montreal, conveying the greetings of Catholic Austria and uniting with the Catholics assembled in Montreal in the adoration of the Blessed Sacrament.

Sunday's sessions opened with a pontifical high Mass in the parish church, celebrated by the Prince-Bishop of Brixen, in the presence of Cardinal Katschthaler, Archbishop of Salzburg, and five other bishops of the Austrian hierarchy. The music of the Mass was splendidly rendered by the very excellent choir, and the church presented a beautiful picture with the banners of more than forty Catholic associations and student corporations in the nave. Of the latter, all the Austrian

corporations, with four or five from Germany and one from Switzerland, were present. An eloquent sermon was preached by the priest-poet of Tirol, the Reverend Anton Müller. (Bruder Willram). Conferences followed later on the organization of the young men and women of Austria, of the farming classes, of the commercial and artisan classes, and an especially important one on the emigration question, and the kindred problems of how to prevent the farmers from abandoning the country for the cities. The acuteness of the emigration problem in Austria may be gauged from the figures given by the opening speaker in this conference, that the number of emigrants from the Austrian monarchy to the United States alone rose from not more than 10,000 in 1880, to 338,452 in 1907. These conferences were followed by a monster meeting of Austria's great press association, the Piusverein (see *AMERICA*, Vol. I, pp. 229-230), the main feature of which was an eloquent speech by Father Victor Kolb, S.J., whose address at the Fifth Congress in 1905, gave the impetus which led to the foundation of the association. The Piusverein now numbers over 140,000 members, and has done and is doing yeoman service in the cause of Austria's Catholic press.

The most imposing and enthusiastic assembly of the congress was the closing meeting on Sunday afternoon. The great hall was crowded with 15,000 people. It presented a picture of Catholic Austria in miniature. Around the great crucifix on the stage were grouped the flags of the workmen's unions and of the peasant military companies, the latter having come from South Tirol and the Upper Inn Valley in two special trains. In front of the flags was seated the President with his assistants, at his right the venerable Archbishop of Salzburg, and on either side the bishops of Brixen, Trent, Linz-Lembach, Leitmeritz, Brünn and the Bishop Vicar-General of Vorarlberg, with several abbots and other prelates. In the audience were representatives of the highest Austrian nobility, scores of government officials, students with their variously colored caps, priests and religious of nearly every order, and finally hundreds of peasants with their characteristic, if at times somewhat gaudy, national costumes.

It would be difficult indeed to say which incident of this meeting was the most impressive, the magnificent act of faith, which the entire assembly at the president's suggestion and repeating after him, threw down as a gauntlet to their unbelieving opponents; the shout of assent to the telegram sent to the Holy Father, thanking him for the Borromeo Encyclical and protesting against its wilful misinterpretation; the impressive silence as the assembly knelt to receive the blessing of the Cardinal, or the grand Te Deum which, rising from fifteen thousand throats, formed a fitting close to the congress.

The success of the Katholikentag has naturally not given pleasure to the Liberals and the Social-Democrats. On Sept. 15, a meeting was held in Innsbruck, under the auspices of the "Deutscher Volksverein," a Liberal organization, in which it was loudly proclaimed that the Liberals were as good Catholics as any, but were not "Jesuit Catholics." A joint meeting of the German National party, the political sponsors of the Los-von-Rom movement, and the Social-Democrats, is scheduled for October. The announcement that the notorious ex-Jesuit Hoensbroech will, if possible, be present and will address the meeting, is sufficient to determine its anti-Catholic character.

M. J. AHERN, S.J.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Volume Four

This issue marks the beginning of Volume Four of our Weekly Review. True to its name and to its character as a Catholic Review, AMERICA has aimed to be an exponent of Catholic thought and activity, and to meet the needs of the times by discussing actual questions and vital problems from a truly Christian point of view. It is gratifying to know that, in its efforts to attain this aim, AMERICA has merited thus far the support and approbation of thousands of subscribers, and that it has proved attractive, not only to Catholics, but to a large number of non-Catholics who desire information about Catholic affairs. Gratitude for the spontaneous outpouring of commendation which has helped to lighten the task of editing the Review, will be an inspiration, it is needless to say, to those charged with that duty in their efforts to broaden the scope of Catholic journalism, to enable it to exert a wholesome influence on public opinion, and to become an active factor of Catholic sentiment in civic and social life.

With each number of this issue our subscribers should receive a copy of the Index for Volume III. If this supplement is not enclosed in the present number, a notice should be sent to this office and the copy will be promptly forwarded.

Portugal

We are told that Freedom shrieked when Kosciusko fell. She must have done the same thing when the Portuguese Republic rose. After the cannon and musketry had convinced the city of Lisbon, by littering the streets with her dead, that she was free and the whole miserable country with her, a Doctor Costa, who wore, as if in mockery, the double decoration of

Minister of Justice and Education, waded through the welter of blood and addressed the world in the following words:

"I have the honor," he said, "to announce that the Republic which has just been created (by me and the other patriots) is to introduce a pure and progressive government; to open wide to everyone the portals of education; and to set up a system of justice that will ensure liberty to all. We, therefore, shall close all Catholic schools and expel every monk and nun from the country." He then went on to congratulate the fighters, two of whom were women. But no one will believe that they were women.

A Provisional Government was forthwith organized, and an individual named Braga, who had been summoned from Brazil for the purpose and who was present on schedule time, was made President. The papers described him as "a scholar of international reputation" (it is marvelous how much greatness opposition to Almighty God has created); "an unassuming man whose attitude throughout the enthusiastic celebration was one of modest deprecation. The revolution," he assured his hearers, "has no personal or military aims, but just as those of Brazil and Turkey, it is the outcome of philosophical ideas." Like Shakespeare's hero, this scholar in politics is "as mild a mannered man as ever cut a throat or scuttled a ship." Though a sage of saintly demeanor he floats the black flag at his peak.

His first act is to proclaim officially the freedom of the press, the abolition of star-chamber methods in law-courts, the secularization of public instruction, and the suppression of religious congregations.

He loses no time in giving effect to his words. He emphasizes his own and his party's views of freedom of the press by suspending or throttling the Catholic newspapers. He abolishes star-chamber methods by seizing every religious house and suppressing every religious congregation without even a pretext of a trial. "Confiscation," he says, "will follow in due course." His notion of justice is to hustle to the frontier with indecent haste thousands of blameless men and women, regardless of their age and infirmities, letting them starve if such good luck might happen. He forbids secular priests to appear on the street with their garb, to avoid disorder, which means to avoid assassination. The last news is that they, too, the Cardinal Archbishop included, are bundled out of the country. Finally, Braga's conception of liberty consists in taking criminals from the jail to let them resume their depredations. The scenes in the sack of the churches were a revival of the horrors of the French Revolution. What would Americans say to such a President?

How awful and abysmal are the depths to which he has dragged the once powerful and glorious Portugal! Thus, for instance, by government proclamation and by officials acts, the foul and dissolute harlot is not molested,

but there is no place for the Sister of Charity in Portugal. Men who have consecrated themselves to the good of humanity are made outcasts and outlaws, while the most desperate thugs and assassins are given special honor and consideration by the self-constituted rulers of Portugal. You may have all the educational facilities of the State at your disposal to make atheists and anarchists of your sons and daughters, but you cannot teach them the doctrines and morality of Jesus Christ in Portugal. The poor and the sick and the homeless who have been hitherto sheltered and cared for by Catholic charity in asylums and hospitals will soon see the roof sold over their head and the proceeds of the sale pocketed by the apostles of freedom and justice in Portugal. The men who murdered King Carlos because he strove to put a stop to the loot of the politicians of both parties, who had piled up a debt of \$800,000,000 on the poverty-stricken nation, are now given new opportunities for plunder by the seizure of the churches and schools and eleemosynary institutions of wretched, mangled, dishonored and degraded Portugal.

Nor is this all. The gory records of that gruesome 3d of October read like a story of Mohawk savagery. Among other horrors the Sunday papers tell us that "an armed band entered Trinas Convent, which was occupied by 150 Portuguese Sisters of Charity, some of whom resisted. A dozen of the Sisters were wounded. Later the troops occupied the convent. The wounded Sisters were taken to the hospital. The others were taken away in closed vans, their destination being unknown." The *Sun* says that "disgusting acts of ribaldry and defilement were also committed by the mob in the churches."

And all this is in the full glare of what is called the civilization of the 20th century! Unbidden the exclamation leaps to every decent man's lips: "Good God! are there no men in Portugal? Where were the fathers and brothers of those Sisters of Charity? Can there be monsters vile enough to shoot down like dogs a cowering group of nuns? And how is it that New York *Tribune*, which recounts these abominations, can tell us in the same issue that "the policy of the new Government of Portugal is in general commendable?" And how is it that Charles H. Sherril, the United States Minister to Argentina, who happened to be in Lisbon, can speak of "the admirable self-control of the revolutionists," while at the same time he tells us that "everywhere there were marks of blood, damaged walls and other marks of combat"?

To the world at large the revolution has come like a clap of thunder, but as a matter of fact the explosion had long been premeditated. A lunatic precipitated it by killing one of the arch-conspirators, and that was used as a pretext. The madman has evidently transmitted his mania to the nation, which now presents itself to the world with words of liberty and justice on her lips, but with her hands and her garments red with

the blood which she has shed in torrents in violation of both liberty and justice.

The dishonored country is a sorry spectacle to the world as she sues for admission into the family of civilized nations. After murdering one King and de-throning another, she asks the rulers of Europe, everyone of whom is connected by ties of blood with the Sovereigns of Portugal, to condone both of the outrages. In this part of the world it will be difficult to observe the political proprieties and to greet as a Sister Republic a nation which proclaims the reign of freedom and justice, and whose very first acts are a savage and sanguinary violation of both. Like Medea, she slaughters her own offspring and scatters their mangled remains along the road as she flees to other debaucheries. Freedom's shriek in Portugal is the wild scream of a bird of prey battening on a carcass. Meantime we wait for some faint protest from the world at large; but not a sound is heard.

A New Triple Alliance?

When the Monroe Doctrine was first put forward as embodying the feelings and aspirations of this country, the United States did not present a very formidable barrier to any sinister designs which European governments or any combination of them might have had upon parts of the American continent. There were but two States beyond the Mississippi, Louisiana, namely, and Missouri; there was a long coast-line; there was an unprotected western border; the spirit of the country was distinctly unwarlike, for the memory of the war of 1812 was still fresh. Then, too, the whole population did not reach the twelve million mark.

Whatever it may have come to mean since 1823, it was then only a protest in self-defence, a voice raised in favor of New World politics against Old World systems; it was a declaration that the United States did not wish to have neighbors that might prove meddlesome, officious and domineering. The coming of such neighbors would be considered an "unfriendly act" and would be resented. A moment's thought tells us that there was ample room for agricultural development and industrial expansion, for after the lapse of nearly ninety years from the communication of President Monroe's message, vast tracts of Latin-America remain an unknown land to all save the few savages who roam at will over treeless plains and through dense forests. It would seem, therefore, that the chief cause of American uneasiness at a time when there were afloat in Europe certain projects looking to active military operations on an extended scale in Spain's former colonies, was the fear of a future political predominance of strong European governments in the affairs of the American continent. It was the fear that European governments might seek to hold American governments in a state of vassalage or tutelage, and that only a nominal independence might in reality be the lot

of the various commonwealths which had formerly owed allegiance to Europe, and of other states which might rise as the result of exploration and settlement. It is with nations as with individuals. Those who were friendly while living far apart may quarrel outrageously when they live so they can jostle and crowd one another.

The recent Pan-American Congress in Buenos Aires has commanded its full share of space and attention in the Latin-American press, but we have not been so fortunate as to see any highly eulogistic editorial comment on its efficiency as a unifier. Some editors were ungracious enough to say that the delegates gracefully shunted all matters of vital interest and importance, confining themselves to vapid vaporings and vague generalities about friendship, peace, prosperity and like harmless topics.

Cometh now the German press with the bald statement that the three most important republics of South America, that is, Brazil, Argentina and Chile, have entered into an alliance to ward off undesirable influences from their policies. Their united area reaches over four million and a half square miles, and their population is about twenty-five million. Chile cannot support a dense population on the rocky sides of the western slope of the Andes, but the other two republics could furnish homes for ten times their present number of inhabitants. Facilities for communication and transportation between South America and Europe are immeasurably better than they are between South America and the United States. Moreover, Argentina in particular has received large numbers of European immigrants. The natural result, therefore, is that the sympathies of the people do not incline them towards more intimate relations with the United States. Add to these facts certain diplomatic activities of the Federal Government, which have been viewed by some Latin-American publicists as an unwarranted interference in the domestic affairs of one's neighbor, and it is easy to understand why there is note of alarm in their editorial and utterances, and why there are warnings to their statesmen to be on their guard against submitting to the dictation of the United States.

The three republics are better equipped to-day to proclaim a South American Monroe Doctrine for their common good than was the United States in 1823. Brazil, with a population of eighteen million and an area almost equal to that of the United States, has obtained German officers to drill her army. This is in itself significant, for large German colonies have already been planted in the southern part of that republic. It implies, also, that Brazil has veered away from France and has determined to profit to the full by the advantages held out by German commercial activity.

If, as seems to be the case, there is an element of touchiness and suspiciousness in the Latin temperament, the Federal Government cannot be too careful in avoiding even the appearance of evil when there is question

of the rights and dignity of sovereign States. They may ask, not without reason, who invited their powerful northern neighbor to "hold a candle at their function?"

What Spanish Religious Are Doing

A year book, recently published by the Spanish ministry of the government, furnishes valuable information for those who see an economic scourge in the pretended excessively large number of houses of monks and nuns in Spain. It has been shown already that in proportion to its Catholic population Spain has fewer religious men and women than several other European countries; but we owe a vote of thanks to the compilers of the year book for telling us in detail just how many of those monks and nuns spend their time.

We are told, in the first place, that Spain has 606 provincial and municipal hospitals, all in charge of religious; only 422 of these hospitals, however, always have patients to be attended. The Sisters of Charity head the list with 253 institutions in their charge; the Sisters of Our Lady of Consolation follow with 24; the Carmelite Sisters have 19, and the Servants of Mary have 16.

"The services of the religious," says the report, "are gratuitous in 111 establishments and recompensed in 208; but the compensation is very moderate, consisting of 485 *pesetas* a year." As a *peseta* is 20 cents in American money (or just 19.3 cents, to be exact) each religious receives for her service the handsome sum of \$93.60, out of which she boards and clothes herself. Though the government furnishes the house, it does not supply the hospital nuns with food or clothing.

The Little Sisters of the Poor maintain, without government aid, 51 refuges for the aged poor, and shelter between men and women, 5,093 old people. A similar organization, known as the Sisters of the Aged and Abandoned, cares for 3,596 of the same helpless class.

There are in different parts of Spain 50 free eating-houses, under the control of the authorities, but in nearly every case, administered, and that gratuitously, by monks and nuns, who prepare and serve the food that the authorities supply for the distressed poor. Nearly four and one-half million meals were served by them in 1908.

Finally, the year book mentions 22 reformatories and refuges in charge of religious, such as the Capuchin tertiaries in Madrid and elsewhere, the Sisters of the venerable Order of the Most Holy Trinity, the Oblates, and others.

To this rapid survey of the labor of the religious of Spain for the relief of poverty and bodily misery, we may add that in their various free schools of all kinds, from the kindergarten to commercial colleges and trade schools, including night schools for adults, these same "excessively numerous" religious furnish without a cent of cost to the government the benefits of an education to 133,991 persons.

"STAMPS FOR SALE."

One pleasant autumn afternoon a certain poor but respectable individual betook himself, not for the first time, to the place of business of a well-stocked stamp dealer, there to feast his eyes on rare philatelic treasures which he could never hope to possess. Received as courteously as if he had come to make a considerable purchase, he was soon deeply immersed in the study of early "Sandwich Islands," rare "colonials," and choice "high values" from the four corners of the earth. But rich pastry, however toothsome, quickly palls the appetite, so he turned with a sigh of regret to the album of stamp oddities, as it might be appropriately called, for it consisted of the bizarre forms which have appeared now and then in the domain of timbrology. There were triangular stamps of Newfoundland and the Cape of Good Hope with their latter-day imitators from Ecuador and Liberia, and a couple of sorry specimens, sober in color and crude in execution, from the republic of Colombia in the sixties; Madagascar furnished some specimens that might have served as chest protectors, and the native States of India presented a large and varied assortment of bugaboos.

Just at that moment a stylishly gowned lady entered and offered some stamps for sale. There must have been several thousand, all carefully arranged in small packages tied with thread. "I belong to a society that collects them," volunteered the visitor, "and the proceeds are to be for sociological work." "But, madam," said the suave dealer, "these stamps have no market value." "What is that! No market value? Just outside your door you have a sign which says 'Stamps bought and sold,' and we have been, I don't know how long, collecting all these stamps." There they were, all neatly freed from bits of envelope and nicely arranged, but the proprietor merely put on a deprecating look and remained silent. "What offer will you make for the lot?" "Really, they don't represent any money to me and I couldn't make an offer." That was all. The lady gathered up her wares and her train and left, half grieved and half vexed.

With a deep sigh the dealer turned to the lounge who, while inspecting the oddities, had been a not wholly unwilling listener. "Almost every day," he said, "we have such callers. They come with an armful of rubbish and expect us to take it off their hands. They save stamps from their letters and pester their friends for more stamps from letters; they waste time in counting them and arranging them, thinking, no doubt, that they are going to coin money for some good work in which they are interested. When we tell them that their time and labor have been lost, they sometimes look at us as if we had designs on their property."

"And yet," interposed the lounge, "you value your stock away up in the thousands, so some people have made money by saving up stamps."

"That is true enough, but they have not made their money on stamps that are used by the million or, at least, by hundreds of thousands. The stamps to save are the stamps that you seldom see; such stamps have a value which increases with time. Our one-cent and two-cent cancelled stamps may bring a few cents a pound, but think of the time and labor spent in collecting them and finding somebody to buy them even at a price so ridiculously low."

"Is the same true of foreign stamps?"

"Largely so, if you limit it to the stamps of the great countries and to the varieties very commonly used. All the stamps of small, out-of-the-way countries have a certain value from the fact that so few of them are actually used to prepay postage. Look at these stamps of San Marino, running in face value from one centesimo to ten lire, one-fifth of a cent to two dollars; all are novel and some are artistic; however, few people,

if any, have seen all these stamps in a used condition. But they are genuine postage stamps, and are sold at about twice their face value by the dealer, who imports them as anything else is imported. The little republic makes a tidy sum on stamps that will never be used in the mails."

"I have seen advertisements of requests for cancelled stamps in behalf of some charitable enterprise. What is the use if the stamps are worth nothing?"

"Many such gifts, I dare say, are worth nothing, but along with much rubbish there may be something worth having. If some of our early Swiss immigrants have upstairs in the attic stamps which brought them letters from home fifty or sixty years ago, they may have a hidden treasure well worth bringing to light; and the same may be said of stamps of the smaller German states."

One more longing look at the dealer's heaped up treasures and the lounge hied him home and behind a locked door, viewed once more his own little collection, dear in pleasant memories and associations, even if not very precious in terms of the vulgar coin of the realm.

H. J. S.

LITERATURE

Ballads of Irish Chivalry. By ROBERT DWYER JOYCE, M. R. I. A. Edited by P. W. JOYCE, LL.D. London: Longmans, Green & Co. Dublin: Gill & Son. 50 cents net.

Dr. Joyce and his distinguished brother, the editor and annotator of this volume, seem to have divided between them the field of Irish history, poetry, legend and lore. Over thirty years ago Dr. R. D. Joyce published in Boston "Deirdre" and "Blánid" and by thus introducing into English verse two epics of ancient Ireland became an unconscious pioneer of the Gaelic movement. While a medical student in Cork, 1861, he had published stirring ballads of the Anglo-Irish wars and continued, when a Boston physician of large practice, to mould into many metres the legend and heroic episodes of patriotism, love and valor of his native district where the Galtees slope down from Tipperary to Limerick and Cork. His learned brother, unwearied in all that pertains to Ireland's literary credit, has gathered together in this volume the cream of his minor poems, which with a few exceptions would otherwise be out of reach of the general reader. They are well worth collecting. The Sarsfield ballads have already found a place in many Readers but those in which the scenes of his boyhood—hill and glen and stream, fairy nook and holy well—are lovingly and skilfully inlaid, are even stronger in interest, frequently suggesting the descriptive power of Scott but thrilling with a simple pathos that the poet of Ben Lomond and Loch Katrine seldom compassed. Joyce may be called the Scott of the Galtees and the Golden Vale—and we do not know to which belongs the compliment. The notes are as interesting as the text. Dr. P. W. Joyce evidently knows by heart every spot of ground covered by the poet. He is brimful of its history and legends, pagan and Christian, and where further information is desirable, can refer the reader to volume and page of his own books on Irish names of places and his social and political histories of Ireland. There are numerous and well-sung songs in the volume, and for the correct airs the reader is directed to the editor's published collections of Irish music. Four good illustrations and a handsome binding enhance the value which is much more than the publisher's price.

M. K.

By the Way. Travel Letters written by AGNESS GREENE FOSTER. San Francisco: Paul Elder & Co. Price \$1.50 net.

This book is made up of brightly written letters to friends

at home from many places in Europe. They have all the interest that belongs to an observant woman who, like the rest of her sex, has the knack of picking up pleasant trifles, which a man would look upon as useless. Thus in describing Windsor Castle the author runs over without comment the terraces, gardens, state apartments and even the great tower; but has a word or two for St. George's Chapel. A man having to say something about it would give a page of common place about the Knights of the Garter and perhaps would tell in learned style how unauthentic is the story of the Countess of Salisbury. The woman knows better than to repeat what may be found in any encyclopedia or in any school history. She mentions it in her own way as "St. George's Chapel where royal marriages are celebrated" and leaving all splendid amplification to the reader's imagination, bids good bye to her friends and catches the train up to London.

But possessing the charm of the feminine mind, this book reveals its inexactness. Nelson's Victory has not, we believe, been degraded to the rank of a school ship but is still the flagship in Portsmouth Harbor. The author's foreign expressions are often incorrect. Thus one can not pass without censure such mistakes as "objets d'arts", "Arc de Carrousal", "petit gateaux", "bon bourgeois", collectively for the middle class, "la belle Paris", "Firenza"; and we doubt very much whether an Italian would recognize his language pronounced according to the phonetic spelling of page 79. With regard to the horns of Michelangelo's Moses, it is evident that the "learned monk" gave the right explanation, but it is no less clear that the fair traveller did not understand it.

As the publishers say, this book would be an excellent companion on board ship for one visiting Europe. But it would also be an agreeable one at home. The get up is most creditable and the illustrations are handsome and, what is not always the case in such publications, novel.

It is a pity that the author introduces, even by way of quotation, the slur on the Catholic Church one reads with pain on page 77.

H. W.

Dos Rosas. ABDUL MASICH, *el Niño Mártir de Singara. Hadra, la Pequeña Confesora. El Expósito de Hong-Kong y Otras Narraciones. La Fuente Sagrada de Chichén-Itzá.*

B. Herder of St. Louis has added these three volumes to his series of juveniles, "Desde Lejanas Tierras", (From Distant Lands) the object of which is not only to give interesting tales of mission work but also to weave into the stories correct descriptions of foreign countries and customs. The first little volume takes us to the banks of the Tigris, describes the country, and tells us of Mohammendan life and ways; the second transports us to China and talks entertainingly of child life in the Celestial Empire; the third relates a weird tale of Yucatan at the time of its discovery by the Spaniards. Well bound and prettily illustrated, they will be treasured by the Spanish-speaking child fortunate enough to get them. Originally composed in German by that veteran in the mission field, Father Anthony Huonder, S.J., clever hands have made them feel quite at home in their Spanish dress. At the modest price of thirty cents apiece, they ought to find their way into many a home.

* * *

Episodios Historicos de la Guerra de Independencia. (Dos Tomos) **Biografías de los Heroes y Caudillos de la Independencia.** (Dos Tomos) Mexico, D. F.: Administración de El Tiempo.

These two books have been called forth by the centenary of Mexican independence, which has been celebrated with a round

of entertainments, with the inauguration of public buildings and monuments, and with the re-opening of the venerable and illustrious University of Mexico.

The first takes up the striking, sometimes startling, incidents of the eleven years of war, which intervened between Hidalgo's shout for independence at the town of Dolores in 1811 and the recognition of Mexico's independence by Spain, in the person of Don Juan O'Donoju, the sixty-third and last Viceroy of New Spain.

The second gives biographical sketches not only of the famous leaders in the revolution but also of others who, perhaps, devoted themselves as heartily to the cause, even if their names are not so generally known. One hundred and fifty of these patriots receive this tribute of admiration from their grateful countrymen; and upwards of fifty of Mexico's ablest writers have collaborated in bringing out these deeply interesting volumes to honor the memory of the heroes of Mexican independence.

* * *

A new and valuable addition is made to the history of the great Medieval spoliation by Hibbert's "Dissolution of the Monasteries," (Sir Isaac Pitman). Already during the last few decades serious English readers have been enlightened on the true nature of the confiscation policy that deprived the nation of a heritage of art treasures, and drove the needy and the suffering of that day to crime or extinction by famine. Mr. Hibbert makes it clear that property not dogma was at the root of the infamous campaign. After Thorold Rogers, Gardiner, Dixon, Gairdner, Gasquet, and now Hibbert, it is impossible to maintain the accusations against the monastic system invented by the "Reformers" and supported by Froude. Immunity from certain abuses and malpractices on the part of some religious confraternities is not for an instant claimed; but learned, impartial researches leave no room for comparison between the monks and their successors. Pillage was the motive of the attack and that it should be cloaked under a pretence of pious interests makes the deed more infamous.

Hibbert deals with one county only, Staffordshire, but what took place there is quite typical of the proceedings in the rest of England. If forms and scruples were at first observed those were soon laid aside, for the Government forgot all other consideration than the satisfying of greed in its eager rush for possession of the coveted goods. Mr. Hibbert goes into the details of the scheme for plunder with unparalleled painstaking. He explains the course pursued for the extortion of appeasing sums until final seizure left the unfortunate dupes homeless and in penury. "The continuation fines served to prolong the houses for a twelvemonth only, and as the autumn of 1538 drew on the news probably reached all the houses that they were doomed."

Mr. Hibbert confirms Gairdner's revelations of the means employed to obtain false evidence of corrupt practices which would justify confiscation. The monks were menaced or bribed to sign a prepared report by the interested commissioners. As soon as the evil was perpetrated, and the rightful owners of the monasteries banished, there was no show of applying their possessions to the uses for which they had been originally destined. The peasantry—says Mr. Hibbert—suffered most, for the relief extended in times of distress was no longer forthcoming. Charity had disappeared.

With regard to the form of public worship there was little change. The Mass was still read in Latin and it was only in 1540 that the first English Prayer-Book was issued. So that the plunder of the monasteries was but a prelude to the remodeling of doctrinal truths and the transformation of religious service. Loot and not conscientious belief had inspired the acts of the self-styled Reformers in England.

BEN HURST.

The American Flower Garden. By NELLE BLANCHAN. New York: Doubleday, Page & Company. (8 by 10 in., 368 plus XIV pp.). \$5.00.

The elegant binding, letter-press, and illustrations have the outward signs of a floral treasure-house. By perusing the exquisite volume, we see that the signs have not misled us. With a knowledge and love of the subject, and with a graceful and versatile pen, our guide conducts us by pleasant paths and inviting bowers from the first essays at landscape decoration to the soul-lifting contemplation of fair prospects made doubly fair by the magic wand of the artist.

"Earth emancipated from the commonplace" is approved by the gifted authoress as a definition of a garden. But she shows that it is more—it is earth with splendor dight, earth glorified. A chapter on the Partnership between Nature and Art introduces the reader to all that goes to make a garden from the modest effort of the flowerlover whose earthly possession is a cottage to the scenic creations of the landscape artist whose esthetic touch transforms slope and swale and gully and crag into a harmonious floral mosaic.

The Formal Garden, so suggestive of the stately minuet, the Old-Fashioned Garden, full of fond memories, the Naturalistic Garden, where Nature is aided but not fettered—all come in for generous and sympathetic treatment. The Rock Garden, which can be made a thing of beauty and is so often a monstrosity suggestive of a hideous nightmare, receives the attention which it should have at this time when it is growing in popularity and yet is so little understood. The chapter on the nelm-bium, the nymphaea, and other aquatics ought to open the eyes of many a suburban resident to the possibilities of a tiny stream and a boggy spot.

Summing up all in a few words, The American Flower Garden tells us what, when, where, how to plant, whether tree, shrub, vine or fleeting flower. The soul of the artist is seen in the printed page; the illustrations, both color plates and half tones, scattered with Flora's prodigality through the volume, set more strikingly before the eye the lesson of things beautiful which the pen has traced. Though the trees are leafless and the sward where not mantled with snow is faded and sere, The American Flower Garden spirits us away from winter's cold and bids us rejoice in the awakening spring and the promised summer when earth shall be decked as a bride and shall repose in her raiment of beauty. * * *

History of the Society of Jesus in North America, Colonial and Federal. By THOMAS HUGHES of the same Society. Documents, Vol. I, Part II, Nos. 141-224.

(1605-1838). Cleveland: The Burrows Brothers Company; London and New York: Longmans, Green & Co.

"If the interests of history are to be served, or the course of error stemmed, we may not ignore what we do not like, nor need we blush at old sheets which blush not, nor are we at liberty to retire with the instinct of self-preservation from facing that which we fear." Thus the Reverend author prepares us for the perusal of a series of Documents beginning with the suppression of the Society of Jesus in 1773 and going on to the year 1838. The coming of the Sulpicians to the United States, the establishment of our hierarchy, and the restoration of the Society of Jesus throughout the world are the chief occasions which called forth the Documents here brought together. Few of them have a bearing on the strictly spiritual ministrations of the Jesuits, while there is a surfeit of those which concern the long-drawn-out controversy between the third Archbishop of Baltimore and the Jesuits over the title to certain estates in Maryland to which he laid claim or in which he felt that he had an interest. Ungrateful though it may be, the conscientious historian who aims at something more authoritative than a popular manual is bound to reproduce the lights and the shades on his historical canvas, else it could represent not the realm of truth but only pleasing fancies.

It is commonly said that no man is a hero to his valet. This is simply another way of saying that even in the great and the honored there remain traces of human frailty and petty meanness which may at times so assert themselves as to overshadow or eclipse nobility of soul and precipitate actions which, in more sober and self-contained moments, might be repudiated and condemned. The human element with all that it implies must necessarily exist in the Church militant.

On such a foundation as he has laid in the Documents so untiringly sought out and marshaled together, the author promises to raise two volumes of Text, which they are designed to illustrate. They prove that he hews to the line, let the chips fall where they may. * * *

BOOKS RECEIVED

Correspondence on Church and Religion of William E. Gladstone. Selected and Arranged by D. C. Lathbury. With Portraits and Illustrations. Two volumes. New York: The Macmillan Co. Net \$5.00.

What's Wrong With the World. By Gilbert K. Chesterton. New York: Dodd, Mead & Co. Net \$1.50.

Heroic Spain. By E. Boyle O'Reilly. New York: Duffield & Co. Net \$2.50.

Siena and Southern Tuscany. By Edward Hutton. New York: The Macmillan Co. Net \$2.00.

Pamphlets:

The Buddhist and Catholic Positions. By J. Pahanunay, O. M. I. Colombo, Ceylon: The Messenger Press.

The Gospel According to St. Mark. By Brother Joseph, S.J. Trichinopoly: St. Joseph's Industrial School Press.

Medical Notes on Lourdes. By Dr. H. Guinier. Trichinopoly: The Morning Star.

EDUCATION

The following resolutions, presented by George A. Connolly of California, were adopted by the National Convention of the Knights of Columbus at Quebec, August 4th, 1910:—

Whereas, The Catholic education of children of Catholic parentage is a matter of vital importance to the preservation and propagation of the Catholic Faith in America; and

Whereas, The Catholic laity have co-operated with their hierarchy in the establishment and maintenance of Catholic schools for the instruction of their children in the elementary and primary grades, so that Catholic parochial schools have been multiplied in great numbers, and have reached a high degree of efficiency; and

Whereas, The subject of secondary and higher education of Catholic youth has not received, and is not now receiving, from the Catholic laity an attention and study commensurate with its importance; and

Whereas The need of sound religious training in high school, academic, college and university courses is even more pronounced and pressing than in the primary and elementary grades; and

Whereas, There has been a noticeable spread of the practice of sending Catholic youth to non-Catholic and even to anti-Catholic institutions of higher education; and

Whereas, Experience has demonstrated that this practice is fraught in most instances with the gravest dangers to the faith and morals of our Catholic youth; and

Whereas, This practice is not only dangerous and unwise, but also unnecessary; now, therefore, be it

Resolved, That we the National Council of the Knights of Columbus, hereby profess and proclaim our devotion and loyalty to the principle of Catholic higher education; that we pledge our Order, and every member of our Order, to advance this sacred cause by every means within our power; and that we earnestly recommend to our entire membership the moral and financial support of Catholic institutions of higher education; and be it further

Resolved, That we hereby pledge our National Officers and our Board of Directors to give the widest possible publicity to these resolutions and to the general subject of the importance of Catholic higher education, using such means thereto as their judgment and experience may dictate; and be it further

Resolved, That for the purpose of the more general and effective carrying out of the purpose and intent of these resolutions, the Supreme Knight be, and he is hereby, authorized and directed to appoint from this Council a special committee, to

be known and designated as the Committee on Catholic Higher Education, said committee to consist of three (3) members, each of whom must be known to the Supreme Knight to be sincerely devoted to the principle of Catholic Higher Education; that each member of said committee, while engaged upon the work of such committee, and acting under the direction of its Chairman, or of the Supreme Knight, shall be entitled to his reasonable traveling expenses and a per diem of ten dollars, the vouchers for which shall be approved by the Supreme Knight, and when so approved, the amount thereof shall be paid by the National Treasurer; provided, however, that the total expenditures of the said committee until the next National Convention shall not exceed the sum of one thousand dollars (\$1000.00); and be it further

Resolved, That the said committee be requested to diligently inquire into the best means of interesting the Catholic public in the matter of chairs, scholarships, original foundations, and cost of maintenance of Catholic institutions of higher education and to report the result of its labors to the next National Convention of our Order; all to the general end that Catholic Higher Education may be brought closer to the homes of our people, and that there may be, within the shortest possible time, at least one Catholic High School in every town, one Catholic College in every diocese, and one Catholic University in every archdiocese, in the land.

The question of high school fraternities and sororities is once more to the fore, now that the resumption of classes has again made their approval or disapproval by parents and school authorities a matter of actual interest. Probably the clearest exposition of the disadvantages involved in such associations that has come to our attention is that reported from Chicago during the past week. Members of the class of current events of the Sunday School of the First Congregational Church of Evanston, Chicago's well-known suburb, discussed the question and among other sharp criticism labeled these fraternities and sororities "breeders of anarchy and lawlessness." But one member of this large class had a word to say in favor of such organizations. The opposition to the high school societies was urged principally by Mrs. H. H. Kingsley, wife of the Superintendent of Schools, Andrew P. Canning, a Democratic Congressional candidate, and Mrs. Catherine Waugh McCulloch, the suburb's woman justice of the peace. Mrs. Kingsley had this to say:

"I have gone into the question so deeply that I have consulted the heads of both the boys' and the girls' societies and asked them for their arguments in favor of their organizations. I found that many of them

offered the same statements—that the societies aided social life and recreation; but on the other hand, there were some who confessed that there were no real advantages to be gained from membership.

"The societies upset home life when the children constantly are leaving their own firesides to attend evening meetings or parties of their societies. They bring home secrets which they cannot or will not tell their parents and this brings about an alienation of the children from their mothers and fathers. Parents know fully that the teachers and educators object to these organizations, and when they allow them to join it is done in bold contempt of the best judgment of those to whom they intrust a big share of the task of raising their children."

Mr. Canning said the fraternities opposed democratic principles.

"In a public institution and in a high school especially," he said, "all children should be on a basis of equality. These organizations take in the sons and daughters of the rich, who then hold the poorer children in greater contempt than before. They engage in an objectionable form of politics, for always the fraternity will endeavor to keep its members to the front in school or class affairs, no matter whether they merit the attention much less than some other person not a member of their order."

Mrs. McCulloch emphasized the point that the high school society could not be discussed so thoroughly as the college fraternity, of which it is an imitation.

"High school children are too young to go to evening parties," she said. "They range from 12 to 16 years old for the large part, and at that age boys ought not to have 'girls' and girls ought not to have 'beaux.' They dress up and imitate the manners of grown folk at their parties. An afternoon party for children is all right; but the evening party with the young people strolling to and from the party, free from the watchful eyes of their elders, is all wrong."

ECONOMICS

The German press announces a crisis in the meerschaum industry. The source of supply at Eski-Schehr in Asia Minor is almost exhausted, and as a consequence, the trade which has been built up at Vienna, Budapest, Paris, and elsewhere, including the little town of Ruhla in the Thuringian Forest, is threatened with destruction. The bearing that this has upon Ruhla is seen when one reflects that its annual exportation of meerschaum pipes reaches the value of \$1,500,000. The industry goes back to 1750, and was begun by a Count Andrassy. While he was on a journey in Turkey, he was presented with

a piece of meerschaum as something very rare, and on his return to Budapest, he commissioned a wood carver to make some pretty object of the lump of mineral. The carver fashioned two pipes, one of which he kept for himself because while he was shaping it some drops of wax had accidentally fallen upon it and stained it. When he began to smoke it, he noticed that the spots where the wax had fallen took on a rich brown color, and this suggested to him the idea of smearing the whole pipe with the same substance, the result being the first colored meerschaum pipe. He communicated the secret to the count, who followed the same plan. From that time the Hungarian nobles have gloried in the possession of similar pipes. The carver made a fortune.

The finest meerschaum in the world is that from Eski-Schehr, the production of late years having amounted to 12,000 boxes annually, worth in the crude state about \$50 a box.

ECCLIASTICAL ITEMS

St. Patrick's Cathedral, the finest religious edifice in the country, was formally consecrated on Wednesday, Oct. 5. Never in the history of New York were so many church dignitaries, Cardinals, Archbishops, Bishops and Monsignors assembled to participate in a religious ceremony. Fifty thousand spectators within and without the sacred edifice added their numbers and their devotion to the impressiveness of the occasion. The consecration, made possible by the generosity of the faithful in lifting a debt of \$850,000, which has rested upon the Cathedral since its completion thirty years ago, was the crowning achievement in the long and meritorious career of Archbishop John M. Farley. The consecration services proper, which began at daybreak, were brought to a close by a Solemn Pontifical Mass, celebrated by Cardinal Gibbons, of Baltimore. On canopied thrones within the sanctuary railing during the Mass sat Cardinal Vannutelli, the papal legate, and Cardinal Logue, primate of all Ireland, while about them were grouped archbishops and bishops from every diocese in the country; many, too, from distant parts who had attended the Eucharistic Congress in Montreal and remained over for the consecration. Among the most notable present was Diomed Falconio, papal legate to the United States, with Archbishop Farley, the chief consecrator. Twenty-two thousand worshippers were crowded within the Cathedral, while outside more than 30,000, unable to gain admittance, waited during the long hours of the ceremonies. In the

great procession to the cathedral for the pontifical Mass more than 5,000 men and boys participated, including the prelates and the clergy. The sermon for the occasion was delivered by Archbishop Glennon, of St. Louis. At the conclusion of the Mass, Archbishop Farley delivered an address to Cardinal Vannutelli, the representative of the Holy Father, to which the papal legate replied. Pontifical Vespers were celebrated in the evening by Mgr. Falconio, and a sermon was delivered by Rt. Rev. Thomas F. Hickey, Bishop of Rochester, N. Y.

The children, too, had their share in consecration week. Eight thousand of them, representing all the parochial schools in New York City, but only a twelfth of the total number of pupils, filled the benches of the great cathedral and even the chairs in the aisles, and overflowed into the Lady Chapel. The impressive ceremonies of the previous day were reproduced for the little ones. Cardinal Vannutelli celebrated the Pontifical Mass, and Cardinal Gibbons assisted in the sanctuary. A feature of the Mass was the chanting of the Gregorian service by the boys and girls in the congregation. "I did not hear one discordant note among the thousands of voices singing," Archbishop Farley told the children from the pulpit. "Cardinal Vannutelli desires me to say for him that one of the first pieces of information he will give the Holy Father will be the account of your presence here and your remarkable singing. He promises to ask for a special benediction for you to come from the Holy Father himself." Monsignor McGean, rector of St. Peter's in Barclay Street, the oldest Catholic church in the city, preached the sermon.

On Friday, the closing day of the ceremonies, about 3,500 religious attended Pontifical High Mass. The celebrant was His Eminence Cardinal Logue. Cardinal Vannutelli said that he had never before seen so many nuns and brothers together at one time. One thousand Christian Brothers attended together with Augustinians, Redemptorists, Dominicans, Franciscans, Jesuits, Carmelites, Benedictines, and other religious communities of men within the archdiocese. Among the nuns the orders more largely represented were the Sisters of Charity, the Sisters of Mercy, the Sisters of St. Joseph, the Gray Nuns and the Ursulines.

Rev. Thomas J. Campbell, S.J., editor of *AMERICA*, was the preacher. The choice of a former provincial of one of the orders was quite in keeping with the unique character of the assemblage. Archbishop Farley followed with a short address in which he paid a special tribute

to the religious laymen and their work, saying:

"Dearly Beloved Sisters and Brothers in Christ: I would feel myself wanting in the performance of my duty as Archbishop if I did not avail myself of such a unique opportunity to address such a number of you at once and to congratulate you on your presence here this morning. The reason why I wanted all the religious orders of the diocese represented here to-day I imagine is obvious to every one. We had the little ones of the city here yesterday—those of the most beloved of His heart—to participate in the first pontifical high Mass to be offered up in this cathedral since its consecration.

"It was a sight that cheered the heart of every one. It gave me more pleasure than I can express, and I feel that the prayers issuing from those thousands of innocent hearts and lips were an especially pleasing intercession with our Saviour for the good of this diocese. So to-day in like manner I felt that you, dearly beloved brothers and sisters, had an extra right after the little ones to assist at a sacrifice offered up by one of the princes of the Church."

On October 12, His Eminence Cardinal Gibbons dedicated the new College Church at Mount St. Mary's, Emmitsburg. The funds for the new edifice were subscribed by the alumni of the College, and hundreds of former graduates attended the dedication.

The Rev. M. A. Drennan, C.M., has been appointed Superior of St. Vincent's Seminary, Germantown, Penn., not Provincial of the Eastern Province of his Congregation, as was stated recently. In recognition of his many personal excellencies and long tried executive ability, his brethren, last November, elected the Very Rev. P. McHale to the office of Provincial of the Lazarist Communities in succession to the Very Rev. James McGill.

The Alumni of the Irish College, Rome, established an organization in Dublin, September 27, under the title of "The Ven. Oliver Plunket Union," the venerable Martyr having been a student of the college and for many years Professor in the Roman Propaganda. Bishop Donnelly, Coadjutor to the Archbishop of Dublin, celebrated the inaugural Mass, which was attended by a large number of clergy from Dublin and the provinces. At a subsequent meeting Bishop Donnelly, who was elected President, held up the learned, humble, zeal-

ous and self-sacrificing Primate of Armagh as an example to the Irish clergy. Archdeacon Hutch read an historical paper on the apostolate of the Venerable Martyr, and Mgr. O'Riordan, Rector of the Irish College, Rome, gave an interesting and erudite exposition of the literary work of the Irish College during the three centuries of its existence. The papers will subsequently be published. The Union, besides promoting general co-operation among the Alumni will devote itself toward forwarding the canonization of Venerable Oliver Plunket.

PULPIT, PRESS, AND PLATFORM

MESSAGES FROM THE SPIRIT WORLD.

Editor *Catholic Register*:

A great deal of excitement has been created by the promise of Prof. James to communicate, if possible, after death, with his friends in this world; and much disappointment has been felt in certain circles, because he has thus far failed to send any message. Some thoughts are suggested by this failure to establish communication.

Nothing lends itself more readily to hallucination and deception than real, supposed or imaginary communication with the departed; for who can disprove what is professedly occult and which no one can possibly know except the person who claims to have received secretly a message from the other world?

It is evident that those who have passed beyond are not free to communicate with the living, for Prof. James must certainly have reached the other shore by this time, and yet he has not sent the promised message. If communication were free it would be of every day occurrence, for what departed soul would not willingly and frequently visit, enlighten and comfort the loved ones left behind?

It is certain, too, that no communication takes place between the disembodied spirits and the inhabitants of our sphere without God's express permission. Now, it is not a part of His ordinary providence to allow this, because it serves no necessary or useful purpose.

Why do people wish to communicate with the dead? Either to establish for a certainty the existence of a future world; to learn something more definite about the life hereafter and hear how their friends fare in that unknown realm; to be directed with regard to their spiritual activities in the present state; to possess occult knowledge; to be taught the way to salvation and shown the right road to heaven and happiness; or in some cases for no nobler purpose than to satis-

fy curiosity, the thirst for novelty and the craving for the mysterious and occult.

No messages from the other world are not the only means; they are not even the best, surest and safest means for gaining any of these ends. Without such extraordinary visitations from the spirit world, every man has all the help needful for learning about the future life whatever God intends and wants him to know; because God has established on earth, through His Son, Jesus Christ, an infallible Church divinely appointed to teach religious, moral and spiritual truth without any danger of error. Christ has made His Church the pillar and ground of truth; He has built His Church on a rock and declared that the gates of hell shall not prevail against it, that He is with it all days to the consummation of the world; He has empowered it to teach all nations and said that who so hears not the Church shall be as the heathen and the publican; all to indicate that he uses the Church to transmit the truth.

The parable of Lazarus and Dives emphasizes this truth. When Dives, in his torments, asked Abraham to send some one to warn his brothers, in order that they might live better and thus escape his fate, the answer was: "They have Moses and the prophets; let them hear them." When Dives still insisted: "If one went to them from the dead they would do penance," Abraham replied: "If they hear not Moses and the prophets, neither will they believe if one rise again from the dead."

Whoever has a strong Christian faith and believes firmly and practically that Christ has established a Church commissioned to teach the way of truth and lead mankind safely to heaven is not likely to be very much disturbed by the revelations of psychic research or to give much credence to the stories of psychic manifestations and communications; because he sets more store on the ordinary means of spiritual enlightenment clearly ordained by Christ. He remembers, too, that St. Paul would have none of these usual and extraordinary methods fraught with untold danger to the soul; for he did not hesitate to say that even if an angel of God came and taught a doctrine different from his, he would declare him anathema.

I conclude, therefore, that no message is to be expected from Prof. James, who evidently has his hands full taking care of what concerns him in his present state and has either no desire or no power to deal with the material world. Anything purporting to be a message from him or the spirit-world, if rigidly

examined, will be found to be either a deception, an hallucination or an imposture.

M. P. DOWLING, S.J.

PERSONAL

During the past week His Eminence Cardinal Vannutelli spent last Saturday and Sunday in Boston as the guest of Archbishop O'Connell, where he was received with distinguished consideration. A banquet and reception were given him at the Hotel Somerset, at which Governor Draper of Massachusetts, Mayor Fitzgerald of Boston, the Hon. J. C. Pelletier, the Marquis de Bouthilier Charigny and Archbishop O'Connell made addresses. On Sunday he visited Brighton Seminary and in the evening was the guest of a formal dinner at the Archbishop's residence. On Monday he was in Rochester; and on Wednesday and Thursday in Brooklyn as the guest of Bishop McDonnell and was there also received with the most enthusiastic demonstrations of welcome and respect.

The will of the Rev. John A. Kellner, late pastor of St. Gabriel's Church, New Rochelle N. Y., contains the following bequests: St. Joseph's Hospital for consumptives, New York, \$2,000; St. Francis Hospital, \$1,000, and the Rev. John J. Dunn, director of the Society for the Propagation of the Faith, \$1,000. Other beneficiaries are the Vicar General of the New York Archdiocese, who is to receive \$1,000 for Masses to be said by one hundred of the most needy priests of the archdiocese, to be selected by him; the pastor of St. Gabriel's Church \$1,000 to be distributed among the poor of St. Gabriel's parish; St. Francis Xavier's College, of which he was a graduate, \$1,000; the Cathedral College of New York City, \$1,000, and St. Joseph's Home for the aged \$500.

OBITUARY

James D. Fox, of the Supreme Court of Missouri, died in St. Louis, October 6th, of apoplexy. He was born in Madison Co., Mo., Jan. 23rd, 1847; and Fredericktown, the county seat was always his home. He studied at the St. Louis University; was elected Judge of the Circuit Court four terms of six years each; was finally chosen one of the Judges of the Supreme Court of the State and at his death was the ranking justice. He was an active member of the Helias Council of the Knight of Columbus. The funeral ceremonies took place at the College Church, St. Louis, but the burial was in the old home town.

Dr. Michael Walsh died on October 6th, at his home in Brooklyn, N. Y., at the age

of 75. He was a native of Kilkenny, Ireland, and after a distinguished career as a student at Maynooth, he was appointed a professor at Carlow College. He held the degrees of Ph. D. and LL.D. In 1868 he became a journalist in New York City, and five years later was made editor of the *Sunday Democrat* and became its proprietor not long afterwards. In 1889 he founded the *Catholic Herald* and when he retired some years ago from the management of the *Sunday Democrat* and the editorship of the *Catholic Herald* he devoted himself to editing matter for a Catholic publishing house.

LETTER TO THE EDITOR

To the Editor of AMERICA:

I enclose herewith a clipping from the editorial page of this evening's Chicago *Evening Post*. This paper, although it has not a very large circulation, is a journal of considerable influence. Did I feel myself capable of handling the subject I should attempt to reply to the editorial, but I do happen to know something about the matter, having attended a performance of the Passion Play the past summer. It is positively unfair to speak of "commercialism" in connection with the representation. The German peasants are thrifty and practical, and the people of Oberammergau are merely consistent with these national traits. They are not extortionate. I received lodging and breakfast there for five marks. My seat cost four marks, and it was a fairly good one.

Mr. W. T. Stead, the editor of the *Review of Reviews*, declares that Anton Lang received for his share of the proceeds ten years ago scarcely more than \$13.50, a mere trifle, considering the great labor his efforts must have cost him, since the preparation extends over many months. The physical and mental strain upon him during the months of the performances must be enormous. If there is anything commercial about this great event, it is the tourist agency side of it, for the tourist agencies have begun to exploit it to the fullest extent.

Professor Ranschenbusch's references to the "rationalism" of Fathers Weiss and Daisenberger, and to the lack of "Catholicism" in their version are of course absurd. The statement that the Catholic clergy of Bavaria have been notably independent in their relationship to the Vatican, is the statement of a writer quite unfamiliar with his theme. It is to be regretted that such an unreliable piece of journalism should have the power to work so much harm, misleading those who do not know and irritating those who do know something about the matter.

MICHAEL S. DONLAN.

Chicago, October 5, 1910.